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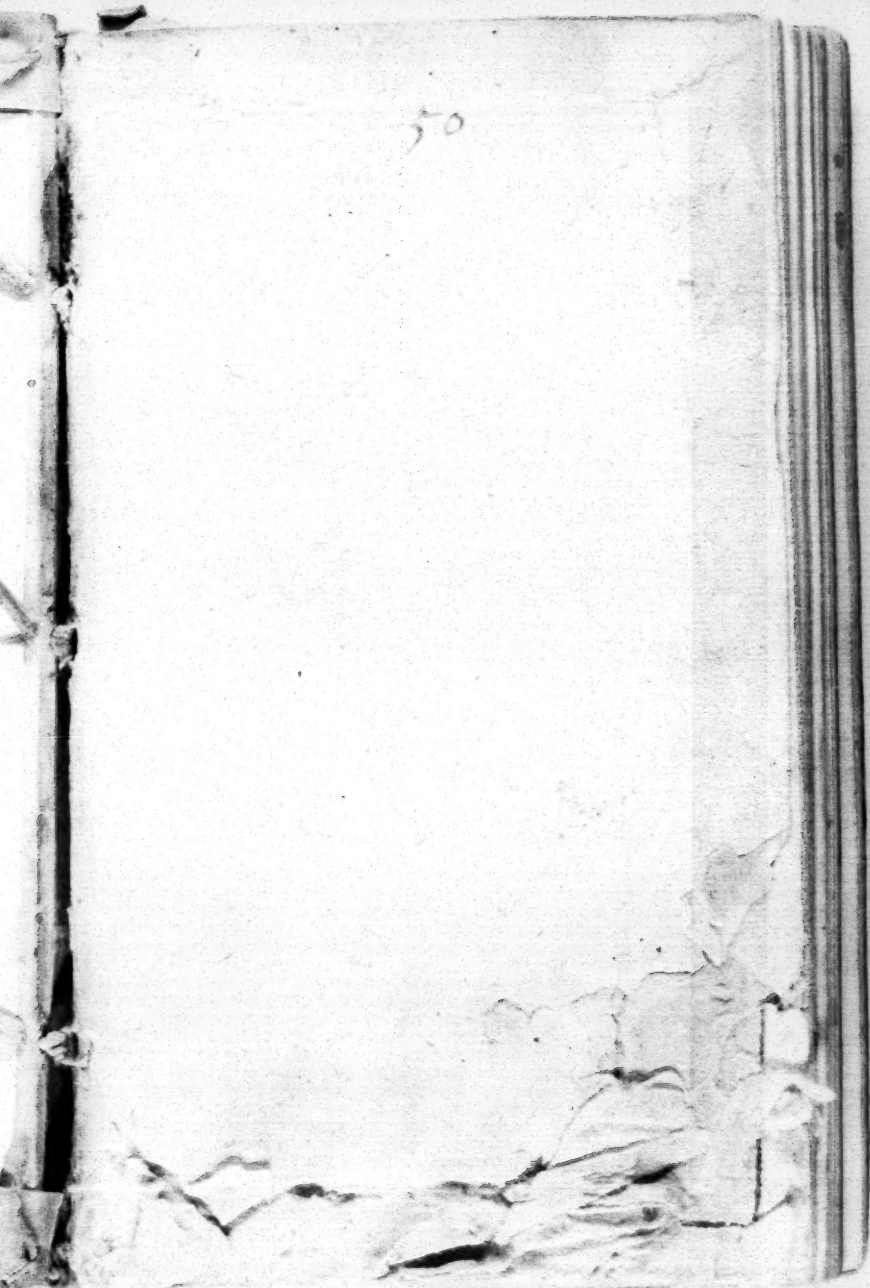


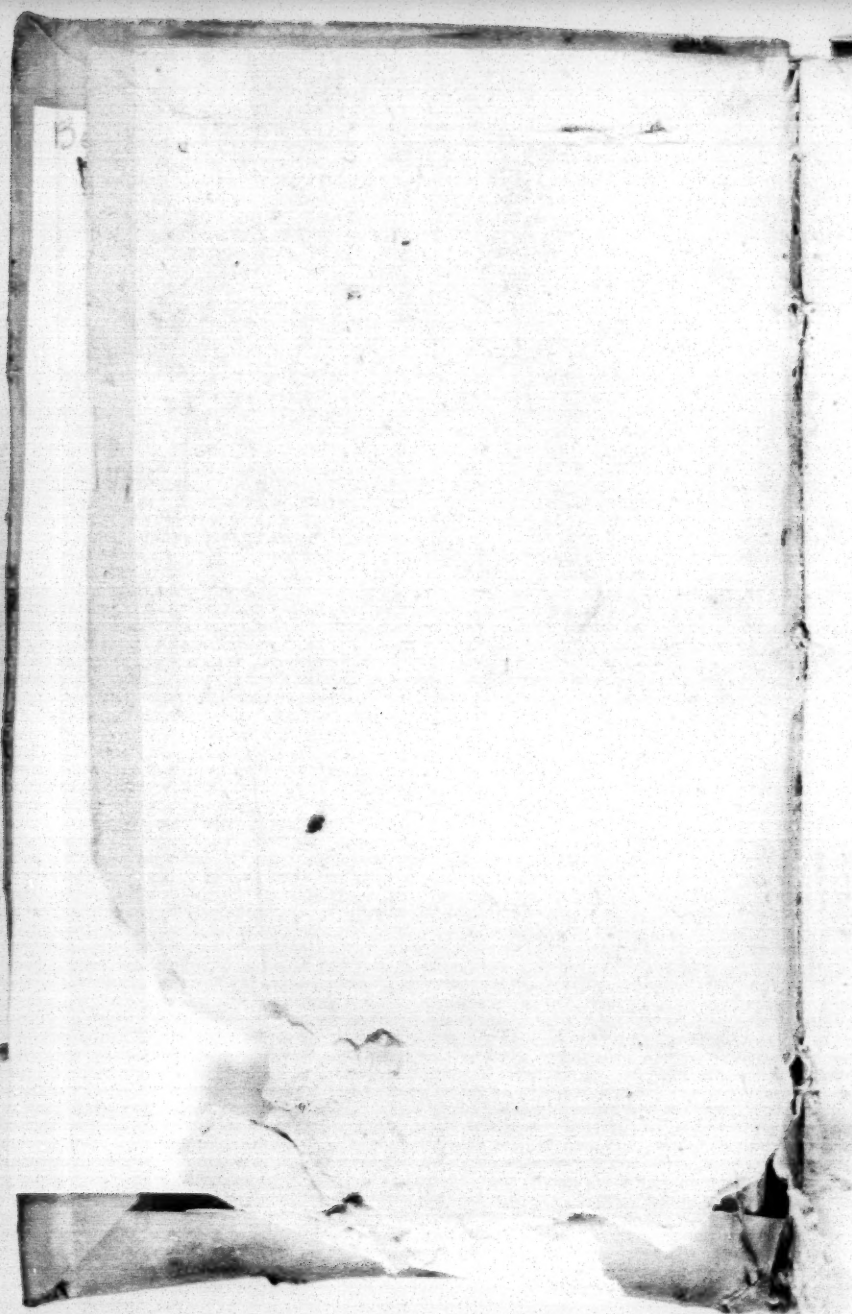
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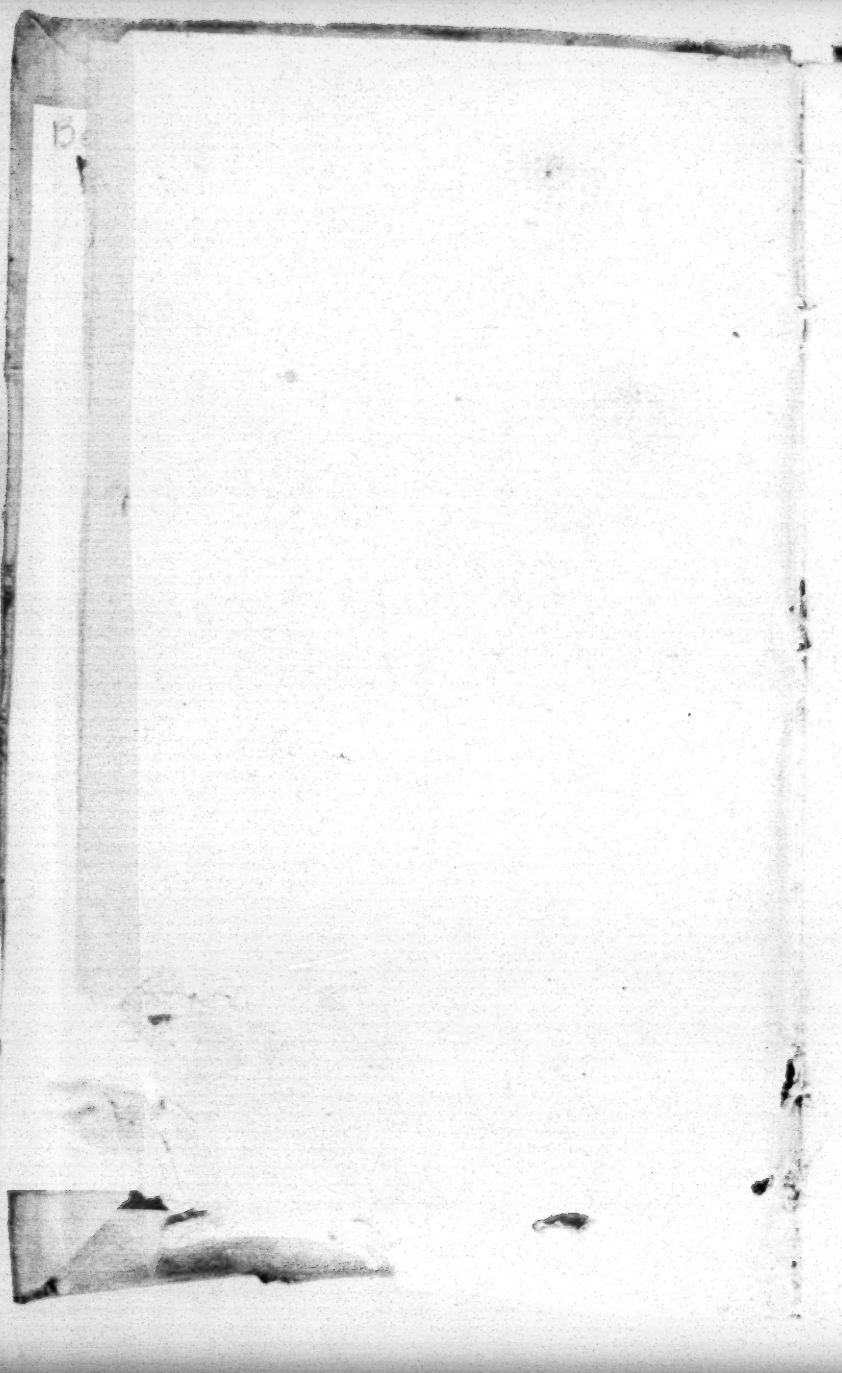
Sara C. Chisholm





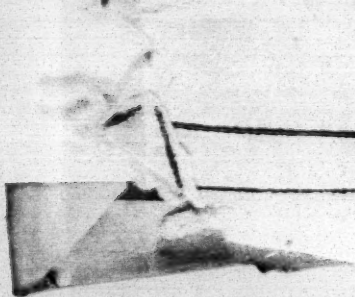


Titian



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THE  
Enimie of Securitie  
OR

A daily exercise of godlie meditations, drawne out of the pure fountains of the holie Scriptures, and published for the profit of all persons of anie estate or calling, in the German and Latine tongues, by the right reuerend M. IOHN AVENAR, publike Professor of the Hebrue tongue, in the famous Vniuersitie of WITTEBERGE:

In English, by THOMAS ROGERS  
Maister of Arts, and student in Diuinitie.

Warch      Marke 13, 33.      Praie.  
and

I say vnto all, watch.

Praie continually.

Marke 13, 37.

1. Thes. 5, 17.

1. Thes. 5, 18.

In al things giue thanks.

Seene and allowed, according to the Queenes  
Majesties Inuincions.

AT LONDON,

Printed by Humfrey Lownes, for the Company of  
the Stationers.

16 08.



To the Reader.

**B**Esides what hath been added to this booke, which is apparant, you shall find two faults especiallie amended by this Impression. One is the confusion of number. For, in a prayer, sometime the person of one, sometime of many praying, was used which thing in my iudgement, caused some iay. For the assoiding whereof I haue thought it best to amende that fault, and (I truste with the good liking both of the Autor, & as manie as shall read them) henceforth to use altogether the plurall number in those prayers which are for euery daie of the weeke: albeit the rest are in the singular number, forsomuch as they are prayers for som special persons.

The other is the difficultie properlie to applie diuers of those texts of Scripture placed in the margins. For many times the places of Scripture were falselie quoted. But now, howseuer the Compositor haue set them, if you marke the letters of the Alphabet a, b, c, d, &c. used bothe in euery prayer, and margin they will rightly direct thee to the texts.

Other things besides these amended, are needelesse to be uttered in this place.

Some perhaps will mislike the applying of prayers vnto certaine daies: but for that a better sort dooth both like well enough thereof, and laud God for this daie exercise of their faith prescribed: and also becaus it is not doone (as againe in the table to this booke I protest) to tie thee superstitiously to our order, I haue nothing varied from the first impression

in that point; doubting not but thou  
wilt, and wilt use this booke so  
thy profit, and be thank-  
ful Farewel.



Here foloweth a Calendar  
*necesarie both for the*  
learned, and sim-  
*pler sort.*

	Monethes.	Daies.	Calends.	Noans.	Idus.
1	Ianuarie	31	19	4	8
2	Februarie	28	16	4	8
3	March	31	17	6	8
4	April	30	18	4	8
5	Maie	31	17	6	8
6	Iune	30	18	4	8
7	Iulie	31	19	6	8
8	August	31	19	4	8
9	September	30	18	4	8
10	October	31	17	6	8
11	Nouember	30	18	4	8
12	December	31	19	4	8

For the better conceauing of this table, and the Calendar,  
you shal find certaine rules at the end  
of the Calendar.

B  
 1. Ianuarie, cal- } Latins, Ianuarius.  
 led of the } Græcians, Gamelion.  
 } Hebrues, Tebeth, & is } hath 31. daies.  
 } their 10. moneth.

1	a	Calends.	The first daie of this Mo-
2	b	4	nth Christ was circumci-
3	C	3	sed, <i>Luke. 2, 21.</i> The tops of
4	d	2	the mountains appeared vn-
5	e	1	to Noah, <i>Gen. 8, 5.</i> The Israe-
6	f	8	lites put away their wiues,
7	g	7	<i>Ezra. 10, 16.</i>
8	a	6	The 5. of this moneth, word
9	b	5	was brought vnto Ezechiel &
10	C	4	Prophet that the citie Ieru-
11	d	3	salem was smitten, <i>Eze. 33, 21</i>
12	e	2	The sixt of this moneth,
13	f	1	Christ was worshipped of 5
14	g	9	wise men, <i>Matt. 2, 1, &amp;c.</i> bap-
15	a	8	tised, <i>Matt. 3, 15;</i> turned wa-
16	b	7	ter into wine, <i>Iohn. 2, 1, &amp;c.</i> as
17	C	6	testifieth Epiphanius.
18	d	5	The 10. of this moneth Ne-
19	e	4	buchadnezzar King of Ba-
20	f	3	bel, moued thervnto by the
21	g	2	rebellion of Zedekiah, be-
22	a	1	sieged Ierusalem most fierce
23	b	0	lie, as may appeare, <i>2. Kings,</i>
24	C	9	<i>35, &amp;c. Ierem. 52, 4:</i> Also Eze-
25	d	8	chiel was willed to vtter his
26	e	7	parable, <i>Ezech. 24, 1, &amp;c.</i>
27	f	6	Paule called, and conuer-
28	g	5	ted, the 25. of this moneth,
29	a	4	<i>Acts 9, 3.</i>
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16  
 2. Februarie, } Latins, *Februarius*. } hath 28. daies,  
 called of the } Græcians, *Elaphebolion*. } vnles it be a  
 } Hebrues, *Shebat*, and is } yere *Bissextile*, &  
 } their 11. moneth. } then it hath 29.

1	d	Calends.	The first of this moneth
2	e	4 } <i>Noans of Feb.</i>	Moses repeated the Lawe
3	f	3 }	vnto the children of Israël,
4	g	<i>Daie before the N.</i>	<i>Dent. 1, 3.</i>
5	a	<i>Noans of February.</i>	The 2. of this moneth our
6	b	8 }	Sauior was presented to the
7	C	7 }	Lorde; and Marie purified,
8	d	6 } <i>Idus of Fe-</i>	<i>Luke. 2, 22.</i>
9	e	5 }	
10	f	4 }	The ninth of this moneth,
11	g	3 }	Noah, 40. daies after he had
12	a	<i>Daie before the Id.</i>	seene the tops of the moun-
13	b	<i>Idus of February.</i>	taines, sent out of the Arke
14	C	16 }	a Rauē, and afterwarde a
15	d	15 }	Doue, which returned, <i>Gen.</i>
16	e	14 }	<i>8, 6, &amp;c.</i>
17	f	13 }	The 15. of this moneth the
18	g	12 }	Jewes spend merilie toge-
19	a	11 }	ther, for that the spring of
20	B	10 } <i>Calends of</i>	the yeere doth enter then,
21	c	9 } <i>March.</i>	as they thinke.
22	d	8 }	The 16. of this moneth
23	e	7 }	Noah, the 2. time sent out a
24	f	6 }	Doue, which returned with
25	g	6 }	an Olive branch in hir bil,
26	a	5 }	<i>Gen. 8, 10.</i>
27	B	4 }	The 24. of this moneth
28	c	3 }	Zechariah was commanded
29		<i>Daie before the</i>	to prophesie, <i>Zecharie. 1, 7.</i>
		<i>Calends of March.</i>	Matthias was elected into
			the number of the Apostles,
			<i>Acts. 1, 26.</i>

Festiuall daies in } the 2. called the PURIFICA-  
 this moneth be } TION of S. MARIE.  
 } the 24. which is Saint  
 } MATTHEIAS daie.



<sup>2</sup>  
FEB RVARIE.

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3. March, cal- } Latins, *Martius*.  
ed of the } Græcians, *Mounychion*.  
Hebrues, *Adar*; and is } hath 31. daies.  
their 12. moneth.

1	d	<i>Calends.</i>
2	e	6
3	f	5
4	g	4
5	a	3
6	B	<i>Daie before the N.</i>
7	c	<i>Noans of March.</i>
8	d	8
9	e	7
10	f	6
11	g	5
12	a	4
13	B	3
14	c	<i>Daie before the Id.</i>
15	d	<i>Idus of March.</i>
16	e	17
17	f	16
18	g	15
19	a	14
20	B	13
21	c	12
22	d	11
23	e	10
24	f	9
25	g	8
26	a	7
27	B	6
28	c	5
29	d	4
30	e	3
31	f	<i>Daie before the Calends of April.</i>

The temple of Ierusalem was finished, the third daie of this moneth, *Ezra. 6, 15*: in the 1. of *Ezdr. 7, 5*. it is said to be the 23. of this moneth.

The tenth of this moneth Christ was aduertised that Lazarus was sick, *Iohn. 11, 3*.

A feast was celebrated among the Iewes, for the ouerthrow of Nicanor, the 13 of this moneth, *2. Mac 15, 37*: also vpon the same daie al the Iewes vnder Asnueroth, were commanded to be put to death, *Esther. 3, 13*: vpon the same daie the Iewes had a priuiledge given them to slaie al their enemies, *Esther. 8, 12*: this daie also the Iewes solemnized for their ioiesful deliuerance, *Esther. 8, 17*.

The 14. day of this moneth was called of y Iewes Mardocheus daie, *2. Macc. 15, 37*: also Purim, as may appeare, *Esther. 9, verse. 21. 26*.

The 15. also is another day of Purim, *Esther. 9, 21*,

The 16. of this moneth Lazarus was raised from the dead, *Iohn. 11, 43*.

This moneth hath one festiual daie called ANNUNCIATION of Sainr MARIE, celebrated the 25. daie of the moneth.



3 MARCH.

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4. April, <sup>Latinis, Aprilis.</sup> } Græcians, Thargelion. } hath 30. daie  
 called of the } Hebrues, Abib, or Nisan, }  
 & is their first moneth.

1	g	Calends.
2	a	4 } Noans of Ap.
3	B	3 }
4	c	Daie before the N.
5	d	Noans of April.
6	e	8 }
7	f	7 }
8	g	6 } Idus of
9	a	5 } April.
10	B	4 }
11	c	3 }
12	d	Daie before the Id.
13	e	Idus of April.
14	f	18 }
15	g	17 }
16	a	16 }
17	B	15 }
18	c	14 }
19	d	13 }
20	e	12 }
21	f	11 } Calends of
22	g	10 } Maie.
23	a	9 }
24	B	8 }
25	c	7 }
26	d	6 }
27	e	5 }
28	f	4 }
29	g	3 }
30	a	Day before the Ca- lends of Maie.

The first of this moneth  
 Noah vncouered the Arke,  
 and saw earth, *Gen. 8, 13*; Mo-  
 ses reared y<sup>e</sup> Tabernacle, *Ex.*  
*40, 2, 17*; the Temple began  
 to be sanctified, *2 Chr. 29, 17*.

The 10. of this moneth  
 the children of Israël passed  
 through the river Iorden on  
 drie foore, *Ioshua. 4, 19*; the  
 paschal lambe was chosen,  
*Exod. 12, 3*.

The 13. of this moneth  
 the edict of King Aduerosh  
 came out for the murdering  
 of the Iewes, *Esther. 3, 12*.

The 14. of this moneth  
 the passouer was kept, *Exod.*  
*12, 6. Leuit. 23, 5. Iosh. 5, 10.*

The 15. of this moneth  
 the Israëlits departed out of  
 Egypt, *Nomb. 33, 3*.

The 16. of this moneth  
 Hezekiah made an ende of  
 sanctifying and purging the  
 Temple, *2 Chron. 29, 17*.

The 18. of this moneth y<sup>e</sup>  
 childre of Israel walked on  
 drie land through the mids  
 of the red sea, *Exod. 14, 19*.

The 24. Daniel sawe his  
 vision, *Dan. 10, 4*.

The 25. of this moneth the feast  
 of S. MARK is obserued.

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The sixt of this month, An. 1580. which is al-  
waies to be remembred, at England with other coun-  
tries besides, was terrible shaken with an Earth-  
quake.

13  
 5. Maie, cal- } Latins, *Maies*.  
 led of the } Gracians, *Scriptophorion*.  
 } Hebrues, *Iar*, which is } hath 31. daies.  
 } their 2. moneth.

1	B	Calends.
2	c	6
3	d	5
4	e	4
5	f	3
6	g	Daie before the N.
7	a	Noans of Maie.
8	B	8
9	c	7
10	d	6
11	e	5
12	f	4
13	g	3
14	a	Daie before the Id.
15	B	Idus of Maie.
16	c	17
17	d	16
18	e	15
19	f	14
20	g	13
21	a	12
22	B	11
23	c	10
24	d	9
25	e	8
26	f	7
27	g	6
28	a	5
29	B	4
30	c	3
31	d	Daie before the Calends of Iune.

The first of this moneth,  
 Moses was commanded to  
 number the children of Is-  
 rael, *Nomb. 1, 1, &c.*

The fift of this moneth,  
 Christ is thought to haue as-  
 cended vp into heauen, *Mar*  
*16, 19. Luk. 24, 51. Act 1, 9.*

They which coulde not  
 keepe the Passeouer at the  
 daie appointed by the Lord,  
 were willed to celebrate the  
 same the 14. of this moneth,

*Nomb. 19, verse. 10, 11:* so did  
 the Israëlits at the comman-  
 dement of King Hezekiah,  
*2. Chron. 30, 15.*

The 16. daie, Manna rained  
 from heauen, *Exod. 16, 14.*

The 17. day, Noah entred  
 the Arke, and the floud be-  
 gan, *Gen. 7, 12, 13.*

The 22. fire from heauen  
 consumed such as murmured  
 against the Lord, *Nomb. 11, 1.*

The 23. the Israëlites with  
 great ioie triumphinglie en-  
 tred into the castel of Ieru-  
 salem, *1. Mac. 13, 51.*

Noah, the 27. the waters be-  
 ing dried vp, came forth of  
 the Arke, *Gen. 8, 14, &c.*

The first of this moneth vsually is celebrated  
 for the feast of PHILIP, and JAMES.

MA<sup>5</sup>IE.

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6. Iune cal-  
led of the

Latins, *Iunius*.  
 Græcians, *Ekatombasion*.  
 Hebrues, *Sivan*, which  
 is their 3. moneth.

hath 30. daies.

1	e	Calends.
2	f	4
3	g	3
4	a	Noans of Iune.
5	B	Daie before the N.
6	c	Noans of Iune.
7	d	8
8	e	7
9	f	6
10	g	5
11	a	4
12	B	Idus of Iune.
13	c	3
14	d	Daie before the Id.
15	e	Idus of Iune.
16	f	18
17	g	17
18	a	16
19	B	15
20	c	14
21	d	13
22	e	12
23	f	11
24	g	10
25	a	9
26	B	8
27	c	7
28	d	6
29	e	5
30	f	4
		3
		Daie before the
		Calends of Iulie.

The first comming of the childre of Israël vnto mount Sinai was the 1. of this moneth, where they abode 11. monethes, and 20. daies, in which time al those things were done, recorded in *Exo. chap. 19, 1, &c.*

The sixt of this moneth Alexander that mightie Monarch of y world was borne of whom *Dan. chap. 11, 3.* doth propheticie. Also on this daie that famous Temple of Diana in Ephefus, numbred among the 7. wonders of the world, was set on fire by Herostatus. The Iewes likewise kept their feast of Pentecost on this daie.

The 23. of this moneth the first edict came out for the safetie of Gods people the Iewes, against Haman, and the rest of their enemies, *Esther. 8, 9.*

The 29. of this moneth the Arke of Noah through the encrease of waters was lifted vp from the earth, *Gen. 7, 17.*

Festiuall daies in this moneth are the

24. which is the feast of  
 S. IOHN BAPTIST.  
 29. which is S. PETERS. daie

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IV NE

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7. Iulie, cal- } Latins, *Iulius*.  
 led of the } Gregarians, *Metageitmon*. } hath 31. daies.  
 } Hebrues, *Thamm* being }  
 } their 4. moneth.

1	g	Calends.
2	a	6
3	B	5
4	c	4
5	d	3
6	e	Daie before the N.
7	f	Noans of Iulie.
8	g	8
9	a	7
10	B	6
11	c	5
12	d	4
13	e	3
14	f	Daie before the Id.
15	g	Idus of Iulie.
16	a	17
17	B	16
18	c	15
19	d	14
20	e	13
21	f	12
22	g	11
23	a	10
24	B	9
25	c	8
26	d	7
27	e	6
28	f	5
29	g	4
30	a	3
31		Day before the Calends of August.

The 5. of this moneth, Eze-  
 kiel saw his visions, *Eze. 1, 1.*

The 6 of this moneth, the  
 Capitol of Rome, counted  
 one of the 7. wonders of the  
 world, was burned: and the  
 mirror of Christian Princes  
 King Edward the sixt di-  
 ed, the sixt of this moneth,  
*Anno. 1553.*

The 9. of this moneth Je-  
 rusalem, after it had a long  
 while bin besieged by Ne-  
 buchadnezzar, was taken,  
*Ierem. 39, 3.*

The 12. of this moneth,  
 Iulius Caesar, the 1. Romane  
 Emperor was borne. Of him  
 is this moneth called Iulie.

The 18. of this moneth,  
 the Aegyptians begin their  
 yeere, *Plin. lib. 8, cap. 47.*

The 25. of this moneth is the feast  
 of S. IAMES the Apostle.

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 8. August, cal- } Latins, *Augustus*.  
 led of the } Græcians, *Boedromion*  
 } Hebrues, *Ab*, which is } hath 31. daies.  
 } their 5. moneth.

1	c	<i>Calends.</i>
2	d	4 } <i>Noans of Au</i>
3	e	3 } <i>Daie before the N</i>
4	f	2 } <i>Noans of August.</i>
5	g	1
6	a	8
7	B	7
8	c	6
9	d	5
10	e	4
11	f	3
12	g	<i>Daie before the Id.</i>
13	a	<i>Idus of August.</i>
14	B	19
15	c	18
16	d	17
17	e	16
18	f	15
19	g	14
20	a	13
21	B	12
22	c	11
23	d	10
24	e	9
25	f	8
26	g	7
27	a	6
28	B	5
29	c	4
30	d	3
31	e	<i>Day before the Calends of September.</i>

The first of this moneth  
 Aaron, 40. yeeres after the  
 children of Israël were com  
 out of Egypt, died on mount  
 Hor, *Nomb. 33. 38.* Also on  
 this daie Ezra with his com-  
 panie came out of Babel vn-  
 to Ierusalem, *Ezra. 7. 9.*

The 7. of this moneth  
 Nebuchadnezzar burnt the  
 house of the Lord, and al Ie-  
 rusalem, 2. *Kin. 25. verse. 8. 9.*

The 10. of this moneth  
 some thinke Ierusalem to  
 haue bin burnt by the Baby-  
 lonians, *Ierem. 52. 12.* *Iosephus*  
*(lib. 6. cap. 26)* laid it was bur-  
 ned afterwarde by the Ro-  
 mans the same daie. There-  
 fore doe the Iewes on this  
 daie obserue a most streight  
 fast, and go bare footed, and  
 sitting on the ground, reade  
 twise ouer the Lamentati-  
 ons of Ieremie.

The 24. of this moneth is vsualie called  
 S. BARTHOLOMEWES daie.

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*The 24. of this Moneth, An. 1572, that horrible  
massacre of the Protestants in France was most dis-  
losaly committed, whereof came this verse:*

*Bartholomeus flet quia Gallicus occubat  
Atlas,*

September called of the } Latins, September.  
 } Græcians, Maimacterion.  
 } Hebrues, Elul, which is } hath 30. daies.  
 } their 6. month.

1	f	Calends.	
2	g	4	} Noans of Sep.
3	a	3	
4	B	2	
5	c	1	} Days before the N.
6	d	30	
7	e	29	
8	f	28	} Noans of Septemb.
9	g	27	
10	a	26	
11	B	25	} Idus of Sep.
12	c	24	
13	d	23	
14	e	22	} Idus of September.
15	f	21	
16	g	20	
17	a	19	} Days before the Id.
18	B	18	
19	c	17	
20	d	16	} Idus of September.
21	e	15	
22	f	14	
23	g	13	} Days before the Id.
24	a	12	
25	B	11	
26	c	10	} Idus of September.
27	d	9	
28	e	8	
29	f	7	} Days before the Id.
30	g	6	
		5	
		4	} Idus of September.
		3	
		2	
		1	} Days before the Calends of October.
		30	
		29	

The first of this moneth  
 Haggei the Prophet began  
 to prophetic, Hag. 1. 1.

The sixt of this moneth,  
 Ezechiel saw another vision,  
 Ezech. 8. 1.

The 7. of this moneth  
 our most noble Queene Eli-  
 zabeth was borne at Green-  
 wich, Anno. 1533.

The 8. of this moneth  
 An. 73. Ierusalem was utter-  
 lie with fire and sword de-  
 stroied, by Titus the Empe-  
 ror, Ioseph. lib. 7. cap. 26.

The 25. of this moneth,  
 Nehemiah finished the wals  
 of Ierusalem, Nehem. 6. 15.

Festiuall daies in this } 21. S. MATTHEW.  
 moneth be the } 29. S. MICHAEL.



9.  
SEPTEMBER.

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10. October, } Latins, *October.*  
 called of the } Grecians, *Pianepson.*  
 } Hebrues, *Thifri,* and } hath .31. daies.  
 } is their 7. moneth.

1	a	Calends.
2	B	6
3	c	5
4	d	4
5	e	3
6	f	Daie before the N.
7	g	Nonns of October.
8	a	8
9	B	7
10	c	6
11	d	5
12	e	4
13	f	3
14	g	Daie before the Id.
15	a	Idus of October.
16	B	17
17	c	16
18	d	15
19	e	14
20	f	13
21	g	12
22	a	11
23	B	10
24	c	9
25	d	8
26	e	7
27	f	6
28	g	5
29	a	4
30	B	3
31	c	Day before the Calends of Nouemb.

The 1. of this moneth the Iewes celebrated the feast of trumpets, *Leuit. 23, 24.* The latter Iewes cal this day the beginning of the new yeere.

Ierusalem after it had bin possessed of Christian Princes 88. yeeres, through mortal dissension came into the hands of the Saracins, *Anno 1187.*

The 3. of this month some thinke the Iewes fasted for the death of Gedaliah; where by occasion was offered to bring them againe into the miserable seruitude of the Egyptians, *2. King. 25, 25. Ier. 41, verse. 1, 2, &c.*

The 10. of this moneth the feast of reconciliation was kept, *Leuit. 23, 27*: so did the yeere of Iubilie euerie fiftie yeere begin as on the same daie, *Leuit. 25, 9.*

The 15. of this moneth the Iewes obserued the feast of Tabernacles 7. daies together, in memorie of 7 Lords protecting them in the desert, *Leuit. 23, 34.*

Festiuall daies in this moneth are the { 18. daie, S. L V K E.  
 { 28. S I M O N and I V D E.



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OCTOBER.

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11. November } Latins, *November.*  
 called of the } Grecians, *Antheſterion.*  
 } Hebrues, *Marheſuan,* } hath 30. daies  
 } their 8. moneth.

1	d	Calends.
2	e	4 } <i>Noans of No.</i>
3	f	3 } <i>Daie before the N.</i>
4	g	2 } <i>Noans of Nouemb.</i>
5	a	1 } <i>Idus of No-</i>
6	B	8 } <i>member.</i>
7	c	7 } <i>Idus of No-</i>
8	d	6 } <i>member.</i>
9	e	5 } <i>Idus of No-</i>
10	f	4 } <i>member.</i>
11	g	3 } <i>Idus of No-</i>
12	a	2 } <i>member.</i>
13	B	1 } <i>Idus of No-</i>
14	c	18 } <i>member.</i>
15	d	17 } <i>Idus of No-</i>
16	e	16 } <i>member.</i>
17	f	15 } <i>Idus of No-</i>
18	g	14 } <i>member.</i>
19	a	13 } <i>Idus of No-</i>
20	B	12 } <i>member.</i>
21	c	11 } <i>Idus of No-</i>
22	d	10 } <i>member.</i>
23	e	9 } <i>Idus of No-</i>
24	f	8 } <i>member.</i>
25	g	7 } <i>Idus of No-</i>
26	a	6 } <i>member.</i>
27	B	5 } <i>Idus of No-</i>
28	c	4 } <i>member.</i>
29	d	3 } <i>Idus of No-</i>
30	e	2 } <i>member.</i>

The third of this moneth  
 Constantius the Emperor,  
 son to Constantinus & Great,  
 departed out of this world,  
*Anno. 364. Hyf. tripart. in the*  
*end of the 5. booke.*

The tenth of this moneth  
*Ann. 1483, D. Martin Luther*  
 was borne in Islebia.

The 15. of this moneth  
 was made a new holie daie,  
 by Ieroboam, without the  
 commandement of G O D,  
 whervpon he comitted most  
 wicked idolatrie in Dan, &  
 Bethel: but he remained not  
 long unpunished, nor his  
 people vplaged for y same,  
 as may appeere, *1. Kings. 12.*  
*verse. 32, 33. 1. Kings. 13, 14, 2. &c.*

Queene Elizabeth began  
 luckilie to reigne for the  
 advancement of the Gospel  
 of our Sauior Christ, the 17.  
 of this moneth

The 18. of this moneth  
 Titus the Emperor most  
 cruell executed to death a  
 great number of the Iewes,  
*Ioseph. lib. 7. cap. 20.*

Festiuall daies in this moneth are the first daie, the  
 feast of *All Saints.* The 30. and last daie, Saint *An-*  
*draw* the Apostle.

11  
NOVEMBER.

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12. December } Latins, December.  
 called of the } Græcians, Ποσειδων  
 } Hebrewes, *Sylwan*, and } hath 31. daies.  
 } is their 9 moneth.

1	f	Calends.
2	g	} Noans of Dec.
3	a	
4	B	Daie before the N.
5	c	Noans of Decemb.
6	d	8
7	e	7
8	f	6
	g	5
10	a	4
11	B	3
12	c	Daie before the Id.
13	d	Idus of December
14	e	9
15	f	8
16	g	7
17	a	6
18	B	5
19	c	4
20	d	3
21	e	2
22	f	1
23	g	0
24	a	} Calends of
25	B	
26	c	7
27	d	6
28	e	5
29	f	4
30	g	3
31	a	Day before the Calends of Ianuarie.

The 15. of this moneth Antiochus placed an abominable idol vpon the altar of the Lord, *1. Macc. 1, 57.*

The 20. of this moneth Esdras exhorted the Israëlits to put awaie their strange wines, *1. Esd. 9, verse. 1, 6, &c.*

The foundation of the second Temple was laide the 24. of this moneth, *Hagg 2, verse. 11, 19.*

The 25. of this moneth our SAVIOR CHRIST was borne of the virgin, the yere after the worldes creation, 4018. On which daie also Antiochus epiphanes entred into Ierusalem with a mightie armie & spoiled the same *Iust. l. 12. cap. 6.* On this daie he prophaned y altar of the Lord, *1. Maccab. 1, 62.* which daie also the Iews kept holie, because thereon the Temple was purged from idolatrie, *1. Macc. 4, 59.*

The 28. of this moneth Herod caused the poore Innocents to be murdered, thinking thereby to haue slaine Christ, *Matth. 2, 16, &c.*

Feastual daies in this moneth are the 21. *Thomas* apost. 25. *Natiuitie of Christ.* 26. *Steuens.* 27. *Iohn the Euang.* 28. *Innocents*, called commonly *Childermas* day.

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DECEMBER.

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## *& Rules for the understanding of this Calendar.*

### *1. Of the Calends,*

1. The first daie of euery moneth is called the Calends of, &c.
2. From the Calends, that is, from the first daie of euery moneth, the daies of the moneth last going before haue their denomination, counting backward vntil the Idus of the same moneth. As for example, The first day of Ianuarie is called the Calends of Ianuarie: the daie before that, which is the last of December, is called the daie before the Calends of Ianuary: the last saue one of December is called the third before the Calends of Ianuarie, &c. numbring backward vntil the Idus of December, which is to be obserued in other moneths.

### *2. Of the Noans.*

1. First it would be noted whether the moneth consist offixe, or of foure Noans.
2. If the moneth haue but 4. Noans, the 5. day of the moneth is called the Noans: if it haue 6. daies, the seuenth is termed the Noans.
3. The daie immediatlie going before the Noans, is called the day before the Noans, the daie next before that is called the thirde of the Noans, &c. numbring backward vntill the Calends.

### *3 Of the Idus.*

The eight day after the Noans is called Idus: the next day immediatlie before the Idus, is called the day before the Idus: the daie before that, which is the sixte after the Noans, is the third before the Idus, and numbring still backward.

### *4. Of the Leape yeare.*

The Leap yeere is when one day is added vnto the yeere, as the yeere 1580. which is inserted alwaies on the Eue of S. Matthias the apostle, which is the 6. cal. of February, and happeneth euery fourth yeere.



¶ A rule to knowe how manie daies  
be contained in euery moneth  
in the yeere.

Thirtie daies hath November,  
April, June, and September.  
The rest haue thirtie and one,  
Except it be Februarie alone.  
Which alwaies hath 28. meere,  
When it is no Bissextile or leape yeere.

¶ A note of the Moneths, weekes,  
daies, and houres, throughout the  
whole yeare.

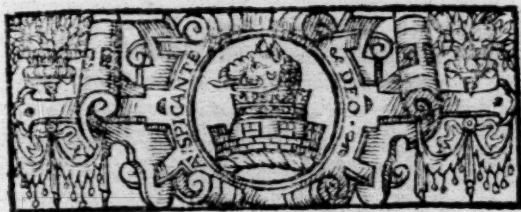
The yeere      { Moneths. 12.  
                    { Weekes. 52.  
conteineth      { Daies. 365.      } } Houres. } 8766.

Daies { Natural } hath { 24 } houres.  
          { Artificial }      { 12 }

¶ An Almanack for ten yeeres.

The yeere of our Lord.	The Prime.	The Epact.	Sunday letter.	Leape yeere.	Ashwensday the first daie of Lent.	Easter daie.	Rogation weeke.	Whitsundaie.
1580	4	14	C	B	Febr. 16.	April. 3.	Maie. 9.	Maie. 22
1581	5	25	A		8	Marc. 26.	1	14
1582	6	6	G		28	April. 15.	21	Iune. 3
1583	7	17	F		13	Marc. 31.	6	Maie. 19
1584	8	28	E	D	March. 4.	April. 19.	25	Iune. 7
1585	9	9	C		Febr. 24.	11	17	Maie. 30.
1586	10	2	B		16	3	9	22
1587	11	1	A		March. 1.	16	22	Iune.
1588	12	12	G	F	Febr. 20.	7	13	Maie. 6.
1589	13	23	E		12	Marc. 30.	5	182





To the Honorable, Sir  
FRANCIS WALSIN-  
GHAM, Knight, one of her  
Majesties chief Secretaries, of the  
right honourable privie Councell, and  
Chancelor of the ORDER;  
Grace and peace in  
our Saviour  
Christ.



That the world was made a *Latini de*  
for man, even the Philoso- *dimino premio*  
phers a through the instint cap. 4. alio de  
of humane reason could, *ira Dei. ca. 13*  
and the carnall world. Cicero lib. de  
lings through the *ostennatura Deorum*  
hearing of Gads holy word.

we can confesse : that man is created for b Gen. 2. 16  
God, wee thinke there shoud be none so bur Gen. 3 9  
barously ignorant, or in this cleare light of the Psalm. 8. 6  
glorious Gospell, so desperately sicke, as to  
doubt.

Causes why

A notable cause, were there no more but daily prayer is  
that, why duly and evermore wee shoulde necessarie.  
extoll, and with due praises, celebrate the I From the  
most sacred name of Almighty God : but end of many  
many waies be, dis are wee bounde to doe creation.

## THE EPISTLE

the same. For consider we, either the commandments of God or his benefites; or the frailties of our corrupted nature; or Satins saies, or the miseries as well publike as private, or our covenant made with God in baptism; or the uncertainty of the day either of our death or generall iudgement, and wee shall find that the least of these things offereth sufficient occasion continually to pray, & to praise God.

2. From the commandments of God. *saith by the Prophet Dauid c, Call vppon me in the time of trouble, so wil I heare thee, and thou shalt praise me: by his Son our Saviour d, Watch and pray: by Saint Paul the Apostle c, Continue in prayer, and watch in the same with thanksgiving. Yea not onely he commaundeth so to do, which proveth the excellency of the exercise; but also promiseth to heare our petitions: which declareth how surpassingly sweet are deuout Meditations in the cares of God.*
3. From the promises of God to beare our petitions. *As in that afore mentioned Psalm of Dauid, Call vppon me, &c. Again e f, Seeke and ye shall find, knocke, and it shall be opened vnto you: and againe for all g, Whatsoeuer ye shall aske the Father in my name, he will giue it you.*

4. From the greatnesse of Gods benefites. *Hu benefites are for number infinite, for greatnesse wonderful, excellent for their worthinesse, whether wee respect the gifts of the minde, or the goods of the body, spirituall or corporall, bestowed vppon some particularly, or generally vpon all men. Who can declare the goodnes of God (tho I may ouerpasse the temporall benefites, either common to vs with*

all.

# DEDICATORY.

all men, or specially bestowed upon us before  
 al) who can I say, declare the goodnesse of  
 God sufficiently for creating vs h after his  
 owne image; for reuealing himselfe vnto vs h Gen. 1. 26  
 for redeeming vsi by his deare sonne; for cho- 1. pet. 1. 19  
 sing us before the foundations of the world  
 were layd: for enduing vs with his holy spi-  
 rite: and for exalting vs to eternall life?  
 What therefore shall wee render vnto the  
 Lord for all these things? k Let vs take k psal. 116. 12  
 vp the cup of saluation, and celebrate &c.  
 the name of our God.

If we consider the frailenes of our nature, 5 From the  
 we shall find, that continually we are subiect weaknesse of  
 to sinning, to offending, to erring, and to our nature.  
 concerning amisse of the will of our God to  
 our certaine condemnation. 1 There is 1 Bernard  
 none o' vs all which standeth not in serm. 7. de  
 need of counsell, of props, & of help. The aduentu Do-  
 generall misery of mankinde is triple, mini.  
 &c. For, both wee are easieto be sedu-  
 ced, and vnable to do well, & weaker o  
 resist. If wee woulde discerne betwene  
 good and euill, we are deceived: if wee  
 goe about to do good, we quickly faint;  
 if we endeouour to resist euill, wee cannot  
 endure, but are easily overcome. The  
 consideration of this frailtie of ours, made  
 our Saviour Christ graciously to admonish  
 his disciples saying. m Watch & pray, least m Math. 26  
 ye enter into temptation. 41

Againe, the rage and tyrannie of the Di- 6. From the  
 uell is unspeakable, and his power mightie, fury and rage  
 beeing the Prince n of the worlde. Wee of Satan.  
 wrestle not o against bloud and flesh, n Ephe. 2. 2  
 but against rule, against powers, against o Ephe. 6. 12  
 worldly



# THE EPISTLE

worldly Gouvernour, of the darke-  
nes of this world, agaynst spirituall wic-  
kednes in heauenly places. *It behooveth*  
*vs therefore, according to the counsell of Saint*  
*Peter, & to watch and pray. For our ad-*  
*uerfarie the Diuell as a roaring Lyon*  
*rangeth about, seeking whom hee may*

2 Pet. 5. 8

9 *G* *audentius* *Merulade* *memorabilibus* *.i. 2. 6.)*  
*Lullant. de* *origine erroru* *cap. 16.*

7 *From the*  
*miserie both*  
*private and*  
*publique*

Nector.

8. *From our*  
*covenant made*  
*with God at*  
*our baptisme.*

9. *From the*  
*uncertaine*  
*time of the*  
*day eyther of*  
*our death or*  
*iudgement.*

deſoure. But as the Lyon at the ſight of  
a Cock is diſcomforted, and at his crowing be-  
takeh him to his heeles: ſo doth Satan both  
ſtand in feare of a godly man, and fly at his  
de prayer. As Lullantius writeth, & Diuels do  
hurt but the ſaint hearted; ſuch as the  
great & mighty hand of God doth not  
protect which are profane from the  
Sacrament of truth: but the iuſt, that is  
the true worſhippers of God, doe the  
Diuels feare.

What ſhal I ſpeak of the tyranny of migh-  
tynes, of the miſery of the poore, how wic-  
kedneſſe doth abound, and hereuſes ouerflowe?  
Wherefore will I ſay, we did Neſto-  
ro his children, pray: for vnleſſe God help  
vs, we all periſh.

Furthermore, our covenant made with  
God in our baptiſme whereby we promiſed to  
forſake the Diuell and al his works, &c. to be-  
leeue all the articles of the Chriſtian faith,  
and to keepe Gods holy will and commande-  
ments, &c. ſhould driue vs thereunto. For  
neither can Satan bee reſiſted, nor our faith  
maniſteſted, nor God duly honoured without  
prayer.

Finally, omitting all other reaſons, which  
are infinite, the ſhortneſſe of our life, the ſad-  
daineſſe of Chriſts coming, his ſeuerneneſſe in  
iudgements

# DEDICATORY.

iudgement when he come, should make vs  
not slightly to overpasse this noble exercise.  
For what availeth it though in this worlde  
we abound in wealth, excell in honour, have [Mat. 16. 16]  
all things according to our hearts desire, and  
then when Christ shall returne we are found  
unready, and so lose our soules? Happy  
therefore is that seruant whome the [Mat. 14. 46]  
Lord at his coming shall finde watch-  
full: and happy are those Virgins [Mat. 25. 4]  
which expecte the Bridegroom with  
oyle in their lampes. That euill seruant  
which shall say in his heart, My Lord [Ma. 24. 48]  
will bee long a coming, & to begin to  
finite his fellowes: yea and to eate and  
drinke with the drunken, his Lord will  
come in a day when he looketh not for  
him, and in an houre when hee is not a-  
ware of, and shall hew him in pieces, &  
giue him his portion with hypocrites,  
there shall bee weeping & gnashing of  
teeth. And those Virgins, which are careless  
& secure y, accompanie not the Bridegroom to  
his wedding, but are excluded out of the gates  
[Mat. 25. 10]  
and heare, I know ye not.

The weightiness of these reasons, Honora- The occasi-  
ble, haue especially moued me through the ear- on of publi-  
nest request of some, which for their needly real- (thing this  
I loue vnfein'tly, & reuerence, & d d greatly book.  
prick mee forward to bring these diuine medi-  
tations (I call them diuine, partly because they  
are of diuine matters & concerne the glory of  
God partly for that they proceede frow a diuine  
Spirit: but in this respect chiefly, because they  
are wholly (as few or no other prayer Book is  
that I know) take out of the pure fountains of

## THE EPISTLE

the diuine scriptures) of the right learned and  
vertuous of famous memorie M. Iohn Aue-  
nar, into our English tongue. A book certes  
most necessary in respect of the extreame secu-  
ritie wherem we liue. Gratefully it hath bin  
accepted hitherto in the Latine and German  
tongues: and now by the working of Gods holy  
spirit, shall profit very much, if it be vsed as  
it should bee, that is if the vser thereof pray,  
Religiously in fayth; charitably, beeing  
voyde of rancour, and malice, zealously  
with an ardent affection of the mind, and  
humbly without pride.

### 1. Faith.

2 Heb. 11. 6

a Ro. 16. 14

b Ro. 14. 23

1 Faith is necessary. For without  
Fayth it is impossible to please G O D.  
Therefore onely the faithfull doe pray. For  
a how can men call vpon him in whome  
they haue not beleeued? b It is sinne  
whatsoever is not done through faith.  
Therefore the prayer of Infidels is no prayer  
but hypocrisie, and a damnable abuse of good  
words, neither can it obtaine anie thinge at  
the hands of God: according to that of Saint  
James e, He which wauereth let him not  
thinke that hee can obtaine any thing  
from God.

e Iam: 1. 7

### 2. Charity.

d Lam. 5. 16

e Mat 6. 14

2 Charity is necessary. For wee must  
d pray one for another: and for our ene-  
mies e as our Saviour doth counsell vs.  
saying, When yee stand praying, forgiue  
if ye haue ought against any man, that  
your Father also which is in Heauen  
may forgiue you your trespasses, &c.  
Again, the Spirit of God sayth f, Forgiue  
thy Neighbour the hurt that hee hath  
done thee, and so shall thy sinnes be

f Eccl. 28. 3

for

## DEDICATORIE.

forgiven thee also when thou prayest.  
A man that beareth hatred against another, how dare he aske forgiveness of God? He that sheweth no mercie to a man which is like himselfe, how dare he aske forgiveness of his finnes? &c.

And for all men, as may appeare in the first Epistle of Saint Paul unto Timothy 2.

1. Tim. 2.8

3 Zeale is necessary. For what is prayer without the same, but a very babbling, and vaine multiplication of words? yea, there is no prayer, where this affection is not. For

3. Zeale.

Prayer what?

prayer is a vehement desire of the heart to obtaine something at the hand of God. God looketh not upon the face as man doth, but beholdeth the heart; ne ther doth he listen to the sound of the mouth, but to the sighs of the mind. After this manner do Christians pray, their affections are bent towards God, they alwayes hunger & thirst after righteousness.

Mat. 5.6

4 Humilitie is necessarie. For, Vpon whom shall my Spirit abide, sayth the Lord, i but on him which is of a lowly spirit. The prayer of him which humbleth himselfe goeth through the clouds. Much better is it for a sinner to bee humble, then for a righteous man to bee arrogant, as may appeare in the Pharisee & Publican 1.

4. Humilitie.

1. Isa. 66.2

k. Ecc. 35.17

1 Luk. 18. 19

It remaineth now, that as the Author of this Booke chose for a Patron thereof (not for any defence that it needed, but because others the more willingly would reade and accept the same, being dedicated unto an Honourable person, gratiois in the eyes both of the Nobility and baser sort) the mighty Prince Lord

# THE EPISTLE

Lord Augustus, Duke of Saxony, &c. So  
 moved therunto by the singular fame of your  
 Honours, most vertuous inclination, I pre-  
 sent the same now translated (for what other  
 paine I haue taken, I spare not upon conside-  
 ration to utter) vnto your Honour; beseeching  
 you to accept this my doing in good part, as  
 my hope is you will: and thus I doe not being  
 grateously receiued of so worthy a person, but  
 gratefully it will be used of the better sort, for  
 whose sake I haue published the same.

GOD Almighty, which is the Father of  
 lights <sup>in</sup>, mercy, and consolation, from  
 whom euery good is, and euery perfect gift  
 doth proceed, blesse your Honour, as with ac-  
 cesse of temporall benefits, so especially and  
 abun- dantly, with increase of his heavenly bless-  
 ings, that long you may live a godly Comforter  
 of our vertuous Queene, a profitable mem-  
 ber to the realme of England, a special fauor-  
 er of the Church of Christ, and a fi-  
 nish- ing aduancer of his truth and  
 glory, to your everlasting  
 comfort & felicity,  
 Amen.

At London, the 10. of October, Anno  
 Do. n. 1579.

Your Honours

to command;

THO. ROGERS.



¶ A Preface of Mai-  
ster Iohn Auenar, doct<sup>r</sup>  
or Diuinitie, and publike  
Professor of the Hebrue tongue  
in the Vniuersity of Wittenberge,  
taken out of his Epistle before his booke of  
dayly prayers dedicated to the most mightie  
Prince and Duke, Augustus, high  
Marshall of the Romane  
Empire, &c.



THE chosen vessell of  
God S. Paule in his  
former Epistle vnto  
Timothie, doth exhort  
ⁱ, that first of al de- 1, Tim, 2, 2  
precations, supplicati-

ons, intercessions, and giuing of thanks  
be made for all men, for kings, and for  
all that are in authoritie; that we may  
leade a quiet and peaceable life, in all  
godlinesse and honestie. Likewise vnto  
the Philippians he saith, Bee carefull b phil. 4. 6  
for nothing, but in all things let your  
petitions be manifest vnto God in prai-  
er and supplication, with giuing of  
thanks.

By which wordes wee are not onely  
pricked forward vnto the godly exer-  
cise

Kinds of  
prayer,

## The Preface

**I**  
Deprecati-  
ons what?

**2**  
Supplicati-  
ons what?

**3**  
Intercessi-  
ons what?

**4**  
Thanksgi-  
uing what?

The order of  
this booke,

**1**

**2**

**3**

**4**

cise of prayer but admonished besides,  
that there be foure kindes thereof, all  
necessarie to bee used euerie day. The  
first are Deprecations, whereby we beg  
at the hands of A mightie God, either  
altogether to twine away his heauie  
displeasure conceined through our sins,  
or at the least to mitigate the punish-  
ment due for our offences. Supplica-  
tions are called requests, whereby wee  
craue such things as are necessarie ei-  
ther for the sustentation of this present  
life, or for our euerlasting comfort in  
the world to come. Intercessions are  
prayers made in the be'halfe of others.  
By thankesgiuing wee prayse God, and  
celebrate his holy name for all benefits  
conferred both vpon our soules and bo-  
dies.

In this my booke I haue hid speciall  
regard vnto these foure kinds of praier.

For first, for euerie day of the weeke I  
haue made a morning prayer, contain-  
ing both a thanksgiuing for the bles-  
sed rest receiued, and a deprecation for  
the escaping of all euils which may hap-  
pen in the day time. Afterward fol-  
loweth a Thankesgiuing for some sin-  
gular benefit receiued. The two suppli-  
cations or petitions, for blessings as  
wel

## of the Author.

well eternall as temporall. Next to the  
are placed two intercessions for men of  
euerie state or degree. After the ensu-  
eth a prayer against the sundry ene-  
mies of Christs Church. And last of all  
an euening prayer, containing a  
Thanksgiuing vnto God for his preser-  
uing of vs in the day time, a depreca-  
tion that no euill hurt vs in the night:  
and a petition of his fatherly protecti-  
on is annexed.

And this manner I haue obserued  
in distinguishing the prayers for euerie  
day. For it is our parts dailey in a our  
necessities to crie vnto God, as our Sa-  
uiour teacheth to this purpose, <sup>c</sup> Pray  
a wayes, and be not wearie. And Saint  
Paule willeth the same, saying; Pray  
<sup>d</sup> continually, in all thinges giuing  
thanks. For this is the will of God  
through Iesus Christ towar you. A-  
gaine, <sup>e</sup> Be not let to pray alwayes, and  
be not let vnto the death to exercise thy  
selfe in righteousnesse. Thus did the  
kingly Prophet Dauid, which of him  
seife sayth, & Seuen times a day doe I  
praysse thee, because of thy righteous  
iudgement.

And certes it is a godly worke to  
call vpon God in prayer, and to enioy

Dayly prai-  
er is enioy-  
ned vs.

<sup>c</sup> Luk. 18, 1

<sup>d</sup> 1. Thes. 5,

<sup>e</sup> Ec. 18. 21

<sup>f</sup> Psal. 119.

164

A notable  
exercise to  
his prayer.

## A Preface

Ambrose.

Prayer ioyneth vs to the blessed company of the Angels in heauen.

g Psalm. 138.

To pray and to prayse God, a thing common to men with Angels.

The comodie which the dayly exercise of prayer doth bring.

his familiar speech. The which also Saint Ambrose witnesseth, saying; I pray much and often: a worke grateful to God. How excellent a thing it is for man to intermeddle but also with God, no man is ignorant, and that excellencie is attained by prayer onely, which ioyneth vs to the societie of Angels, through a crying due prayse and glorie vnto almighty God, as their office doeth binde them. Hence sayeth the Psalmist. In the sight of Angels will I sing prayse to thee, I will worship toward thy holy temple, and extoll thy name. For in other things there is much difference betwene their condition and ours, whether we respect their nature, or their kinde of life, their wisdom or their vnderstanding: but to pray is a worke common both to Angels and men. For prayer doth separate vs from brut beasts and associate vs with Angels. Yea, an easie matter it is, for one to attain to their nature, dignitie, wisdom, and vnderstanding, if all his lifetime he giue himself wholly vnto prayer, and the seruice of God. For if they which frequent the company of wise men, by reason of their continuall meetings in short space are so changed, that they

## of the Author.

they represent the wisdom of such as they compa<sup>n</sup>ie withall: what shal wee say of them which daily talk with God in praye? Wherefore it behooveth vs obeying the wil of our heavenly Father to spend our life time in the lauding of God and in deuout meditation. But he which neither wil pray, nor praye god, neither yet take delight in this diuine communication, sure y living hee is dead, without life, without sense or vnderstanding, as witnesseih Saint Chrysostome.

The state of him which is not so pray.

The fruit and profit coming by godly prayers doth Saint Iames expresse in this manner: The prayer of faith shal saue the sicke, and the Lord shal raise him vp, and if he haue committed sins, they shal be forgiven him, &c.

The fruit & profite of faithfull prayer. I am. 5. 17

Againe, The feruent prayer of a righteous man auailth much. Elias was a man vnder infirmities, euen as we are, and he prayed in his prayer that it might not raine, and it rained not on the earth by the space of three years, & sixe moneths. And he prayed againe, & the heauen gaue raine, and the earth brought forth her fruite.

I am. 5. 16  
1. King. 1. 7. 1

By these words it appeareth, that the prayer of faith can obtaine and bring

The force of faithfull prayer.



## A Preface

21. Sa. 30,

4.

14. Kin. 19

35.

no Augustin.  
Nothing  
should dis-  
may a Chri-  
stian from  
praying vn-  
to God.  
Though of  
our selues  
we are vn-  
worthy to  
open our  
mouthes in  
the presence  
of God, yet  
through the  
grace of  
Gods holy  
spirit we are  
emboldened  
so to do,

to passe al thinges belonging either to  
the safetie of the body, or saluation of  
the soule. As that King and Pro-  
phet Dauid by prayer repel ed the hor-  
rib.e crue of his mortall enemies. So in  
like manner <sup>1</sup> Ezechias the king of Ju-  
da, Ierusalem being besieged by Sena-  
cherib king of the Assyrians, gathe-  
red not a company of souldiers, but on-  
ly went against his enemies in prayer,  
preuailed against them, and preserved  
the Citie, with the vtter ouerthrowe of  
his aduersaries: Likewise by his hum-  
ble prayer he escaped death, and fast-  
full supplication prolonged his dayes.  
This made Saint Augustine to say<sup>m</sup>,  
The prayer of the righteous is the key  
of heauen. The prayer of the godly doth  
ascend, and the mercie of GOD doth  
come downe.

So that knowing the dignitie of this  
familiar talke with God, and conside-  
ring the commoditie which cometh  
thereby, we thinke nothing should dis-  
may a Christian from calling vpon  
God. For, notwithstanding it exceede  
the power of man to reason with God:  
yet doth the holy Spirit dwelling in the  
faithfull helpe our weaknesse, and not  
only

## of the Author.

onely emboldeneth vs to approach be-  
fore his Maieſtie, but alſo maketh in-  
terceſſion for vs <sup>u</sup> with grones un- <sup>Ro. 8. 25</sup>  
ſpeakible. As we read that women be-  
ing of nature weake veſſels, oftentimes  
by prayer haue apprehended God, and  
detained him <sup>o</sup> as may appeare in the <sup>Mat 15.</sup>  
woman of Canaan.

Finally, ſo many occaſions are there <sup>22.</sup>  
to moue and ſtir vs dayly vnto prayer, The nece-  
ſſitie of  
that ſufficiently they cannot be expreſ-  
ſed. And if at any time after prayer  
we were needfull, I perſwade my ſelf, but  
now in this laſt and old age of this do-  
ting world (wherein as more grieuous  
and worſull wickednes doth raigne then  
at any time ſo it is to be feared that in  
the Church more horrible puniſhmētts,  
and in common weales more miſera-  
ble conſuſion wil enſue, then euer did) ſtile Dedi-  
cation.  
it ſhould be praſticed; which euils can  
by no other meanes be auoyded, but on-  
ly by dayly, earneſt, and faithfull  
prayer.

The fountaine of all true wiſedome  
and learning God Almighty, continue  
among vs for his ſons ſake the puri-  
ty of his word, together with the ſtu-  
dy of good letters, maintaine peace and  
con-

## A Preface

concord in his Church, and make vs  
all continuall, to add Et our selues to  
aduance his glorie both in deede and  
worde, and to benefit his Church to  
the vter most of ur power; hat liuing  
a waye in his feare, we maye  
in his fauour, and rise againe  
to euerlasti<sup>g</sup> blessed-  
nesse, Amen.



# A PRAYER TO I

be saide at the comming  
into the Temple.



Almighty God & hea-  
uently Father <sup>a</sup>, in the  
multitude of thy mer- <sup>a</sup> psal. 5. 7  
cie wee will come into  
thine house; and in thy  
feare will we <sup>t</sup> worship towards thine <sup>b</sup> psal. 138. 2  
holy Temple. <sup>c</sup> psal. 111. 9

Direct our steps in thy word. Bring <sup>ver.</sup> 133  
vs into the path of thy commaunde- <sup>d</sup> psal. 119. 35  
ments <sup>a</sup>. For thou art the God of <sup>e</sup> psal. 18. 46  
our saluation. <sup>f</sup> psal. 26. 8

Lord, we haue loued the habitati-  
on of thine house, and the place where  
thine honour dwelleth.

O Lord of Hostes <sup>g</sup> psal. 84. 1  
are thy Tabernacles? Our soules lōg,  
yea & pine away (throug the desire)  
to come vnto thy court. <sup>2</sup>

Wee will acknowledge thee in a  
great congregation <sup>h</sup>: we will praise <sup>h</sup> psal. 35. 18  
thee among much people.

Come let vs worship & fall down, <sup>i</sup> psal. 95. 6. 7  
& kneele before the Lord our maker.  
For he is our God, & we are the peo-  
ple of his pasture, and the sheepe of  
his hand.

C

Exalt

**h** Psal. 99. 5 Exalt the Lord our God, <sup>k</sup> and fall  
downe before his footeftoole, for he  
is holy.

**I** Psal. 43. 4 We wil go vnto the altar of God  
euen vnto the God, which cōforteth  
our soules, and <sup>m</sup> in an acceptable time  
will we make our prayer, euen in the  
multitude of thy mercy: O G O D  
heare vs in the truth of thy saluation,  
*Amen.*

**An earnest petition for the as-  
sistance of Gods holy Spirit,  
that our praiers, may be zea-  
lous & effectuall.**



**Almighty and merci-  
ful God, Father of our  
Lord Iesus Christ, for-  
asmuch as it is thy will  
and pleasure that in all  
our necessities <sup>a</sup> wee should call vpon  
thee our God, worship thee, and with  
yeelding hartie thanks extoll thine  
holy Name, and therewithall hast pro-  
mised <sup>b</sup> to hear o r petitions, we are  
emboldened to direct our praiers va-  
to thy diuine Maiesty.**

**But cōsidering the weaknes of our  
nature**

**a** Ps. 50. 15

**Pla. 91. 15**

**b** Psal. 50. 15

**Psal. 145. 18**

**Ioh. 16. 23**



to call vpon God.

3

nature to be such, that we knowe not  
 how to aske as we should, and thou *Rom. 8. 26*  
 alone both wisely doest know, & ef-  
 fectually canst graunt, not only what  
 we do desire, but a great deale more  
 than we can think vpon, our prayer *d Ephes. 3. 3*  
 shall be vnto thee our God, that, ac-  
 cording to thy promise, y wilt poure  
 vpon vs the spirit of grace, & pray- *e Zac. 12. 10*  
 er, which may with vnspeakable groa-  
 nings make intercession for vs, that *f Rom. 8. 26*  
 not with lips only, our hearts being *g Esd. 29. 13*  
 far from thee, but with mind & mouth *Matth. 15. 8*  
 together, wee may vnfeignedly, as be-  
 commeth true worshippers in Spi-  
 rit and truth, with a burning affection  
 of the heart call vpon thee, which art  
 the true and eternall God, and offer  
 the grateful sacrifice of thanksgiuing.

Prepare thou our minds to prayer, *i Job. 15. 14*  
 make the zealous, least otherwise we *psal. 116. 11*  
 bee like such as praying tempt God, *k Eccl. 11. 12*  
 Therefore in our prayers, let vs not dis- *l Math. 6. 7*  
 semble like Hypocrites, neither boast  
 of our wel doing like Pharises, to be  
 seene of men, but only set forth thy  
 glory and aduance thine holy Name.

Turne our hearts from beholding  
 either images, or strange gods, or  
 aise dead Saints, but let vs worship & *m Deut. 5. 9*

C 2

onely

*For grace.*

4

⁂ Matt. 4. 10

⁂ 4. Es. 6. 45

⁂ Jer. 17. 10

Reue. 2. 23

1. Sam. 16. 7

⁂ Ro. 10. 13

⁂ Mar. 30. 21

⁂ only serue thee in our praiers, which  
art our Lord God Creatour ° of all  
things, searcher of the hart, and rich  
towards all that call vpon thee 1.

Instruct our mindes ⁂ that we de-  
sire not foolishly vaine and transitory  
things. But let vs alway craue corpo-  
rall things according to thy wil, with  
this conditiō, if they bring none hurt  
vnto our soules; and euermore prefer  
celestial things, which are to be asked  
without all exception, before world-  
ly, that our ioy may be perfect in the  
heauens 1.

⁂ Ioh. 16. 24

Grant therefore, almighty Father,  
that we may certainly perswade our  
selues, ⁂ that whatsoeuer we shal aske  
at thine hands through faith, we shall  
obtain the same; & let vs neuer doubt  
of thy fatherly affection toward vs, or  
bring thy willingnes to grant our pe-  
titions into questiō: but through a liue-  
ly faith, and firme confidence, let vs  
constantly belecue y our praiers shall  
effectually be heard through and for  
thy Christs sake ⁂, in whō all thy pro-  
mises are yea, ⁂ and are in him, Amen.  
Furthermore, if at any time our pra-  
iers be not granted speedily according  
to our wish, giue vs a strong faith, that  
we

⁂ Mar. 11. 24

Matth. 7. 7

Mat. 21. 22

James 1. 6

⁂ Io. 14. 13

Ioh. 16. 23

⁂ 2. Cor. 1

Ver. 20

to call vpon God.

5

wee faint not, but may through patience & expect thine aide, knowing <sup>2</sup> y Ro. 8. 5  
that coming it will come, & thy truth <sup>2</sup> Abac. 2. 3  
will not linger.

Gouern therefore our harts by thine holy spirit, that we appoint not a time manner, or limits of helping vs, but may in all things submit our selues to thy most heavenly pleasure, and commend our prayers vnto thee in hope and silence <sup>2</sup>: for thou wilt not <sup>4</sup> Esa. 30. 18  
misle an houre, but will come at a <sup>6</sup> Iohn. 2. 4  
time conuenient.

Likewise illustrate our minds with thy light, that we cast not forth our prayers trusting <sup>c</sup> in our owne righte- <sup>c</sup> psal. 32. 5  
outnes, but in thy manifold mercies, through Christ, by whom <sup>d</sup> we haue <sup>d</sup> Ephe. 3. 12  
boldnes by faith to approach vnto thy throne, and to call thee, Abba father <sup>e</sup> Ro. 8. 15

Gouern our harts and minds, that <sup>Gal. 4. 6</sup>  
in praying we neither presume <sup>f</sup> nor <sup>f</sup> Luk. 18. 19  
trust vpon our owne worthinesse, and so through pride contemne others:  
but let vs humbly, and louingly like brethren <sup>g</sup> pray one for another, that <sup>g</sup> Iam. 5. 16  
we all may be saued.

Take away from vs all babbling <sup>b</sup> <sup>b</sup> Mat. 6. 7  
and superfluitie of wordes, that wee  
bee not as Ethnikes, which for their

long speache thinke to bee heard.

Assist vs also, that the sight and remembrance of our own vnworthines, doe not terrifie vs from praier, & that wee be not let by other causes, from earnest crying vnto thee night & day, that the wil of thy seruants, & reuenge

Luke. 11. 7 of thine elect may be fulfilled.

Now therefore, heauenly father, & eternall God, giue grace, that in all places we may pray, lifting vp pure hands without wrath, or doubting, & say, <sup>1</sup>Forgiue vs our trespasses; & with deepe sighings, and sure confidence continually persist <sup>m</sup> in making supplications, praier, intercessions, and giuing of thanks for all men, that according to thy promise wee may receiue as well temporall as heauely benefites. For this is the confidence which wee haue in thee, that whatsoe-

uer wee shall aske <sup>n</sup> according to thy will, thou wilt grant vnto vs.

And hearing all our petitions, wee doubt not, but <sup>y</sup> our requests which at this time wee haue made vnto thee by Christ our Lord; shal in like maner be granted: who liueth, and reigneth with thee in <sup>y</sup> vnity of the holy Spirit a God now & for euermore, Amen.



A daily prayer for the per-  
petuall happines of our sacred,  
and most gracious Soue-  
raigne K. IAMES.



Almighty GOD,  
King of Kings, and  
Lord of Lords, in  
thine handes is all  
power both in hea-  
uen & earth, <sup>a</sup> thou Sirach. 10  
confirmest King- ver. 4. 15

domes, and againe doest alter them  
according to thine heavenly pleasure.

We praise thee, we magnifie thee,  
we extoll thine holy Name, for that  
it hath pleased thee to appoint ouer  
vs a good and gracious King which  
doth gouerne with counsaile, and rule  
with wisdom.

Grant him, we beseech thee, <sup>b</sup> con- 6 Psalm. 4  
tinual peace, long life, and much hap- ver. 1. &c.  
pinesse: and deliuer not his maiesty  
into the hands of his enemies.

Rule thou his minde and vwill,  
that hee may <sup>c</sup> serue thee alwaies in <sup>c</sup> psal. 2. 11  
feare,



fear, and reioyce in trembling.

12 Let him maintain & embrace pure religion, and defend his people in the profession of Christs Gospel against all errors & superstition whatsoeuer.

Giue him wisdom & vnderstanding to doe such things as are gratefull in thy sight, profitable for vs his subiects, and hurtfull to none.

*d psal. 10. 1*

O God, eternal Father, ° heare the petitions of our King in all his troubles; the Name of Christ our Sauour glorifie him; and the comfortable aid of the holy Spirit vpholde him now and euermore.

*psal. 20. 4*

Be mindefull of his Grace for his good, ° giue to him according to his hearts desire, and prosper all his purposes, that we may reioice in thy saluation, and triumph in the name of our God.

Blesse him, Lord, euermore, that we may know that his Protector is in the clouds.

*psal 20. 9*

Hearken vnto him, ° fro thine holy Heauens, by thy mighty right hand which bringeth saluation.

For though some trust in horses, 7 and others in chariots: yet wil we remember the name of our God.

They

*for our gracious King.*

They shall fall and be overcome:  
but we courageously will persist, psal. 20. 8

O Lord protect his Maiesty: heare  
vs when we call vpon thee;

That in thy strength hee may re-  
ioice, and mightily triumph in thy psal. 21. 1  
saluation.

Grant him the desire of his heart:  
and deny not the petitions of his lips.

For thou hast preuented him with  
notable blessings; and put a crowne  
of pure gold vpon his head.

Hee hath asked life of thee: and  
thou wilt giue him a long life.

Great is his glory in thy saluation:  
honour and fame hast thou put vpon  
him.

Thou hast ordained him for excee-  
ding blessednesse, and doest comfort  
his heart with thy chearefull counte-  
nance.

And why? because he delighteth in  
thy Christ, & doubteth not of thine  
enerlasting mercy.

Let thine hand, O Lord, ligh-  
ten his enemies, and thy right hand  
finde out all such as hate thee, and en-  
uy his prosperity.

Put them into a burning fornace in  
the time of thy displeasure: the Lord

C 5 in

*A daily Prayer,*

in his anger shall consume, & fire shall deuour them.

- 10 Their fruit shalt thou destroy from the earth, & their seed from the sons of men.

*Psal. 21. 11* Because they intended euill against thee, and imagined mischief against the innocent, which they could not bring to passe.

- 11 Therefore wilt thou turn them into flight, & bend thy bow against their faces.

- 13 Triumph O Lord, in thy vertue, and wee will sing out, and commend thy power.

Saue our King O mercifull God, in despite of all his enemies which either secretly or openly goe about to bring his life to the graue, & his glory to the dust.

*Psal. 72. 1* Giue thy iudgement, O Lord vnto his grace: and thy righteousness vnto his Counsaile, that they may iudge thy people with iustice, and thy poore with equitie.

- 3 Let the mountaines bring peace & the little hills righteousness vnto thy people.

- 4 Let the iudge the afflicted among the people, & saue the sons of y<sup>e</sup> poore.  
Make

*for our grations King.*

11

Make them to destroy the backbiter; that hee persist not to afflict the miserable, & such as trust in thy mercy and protection.

So shall quietnes & peace abound among vs like the hillockes on the earth.

Psalm. 72. 7

Lord, Shield our Soueraigne, <sup>1</sup> ex- i Ps. 89. 11  
alt thine Annoited, let thine hande  
assist, and thine arme strengthen him.

Neuer let his foes preuaile against him, nor the childe of wickednesse bring him to destruction.

22

Banish from his Court al his priuy enemies, and preserue him euer more from dissembling friends.

23

Grant this, O mercifull Father for  
thy deere Sonne our Sauour

Christ his sake Amen.



Mor-

## 1. MORNING

Prayer on the Lords  
Day.



Almighty and merciful God, eternall Father, Sonne, and holy Ghost, three in persons, one in substance, God in very deed and from euerlasting.

We extoll thy sacred maiesty, we praise thine vnspeakable mercy, thy diuine truth we exceedingly cōmend, for that of thy fatherly and wonderfull goodnesse thou hast protected vs this night vnder the shadowe \* of thy wings: yea, thou also hast made vs quietly to take our rest notwithstanding the dangerous snares of our deadly enemy the diuell.

psal. 9. 13

Thou art the God, which exaltest vs from the gates of the shadowe of death; and from the power of darknesse thou deliuerest vs.

psal. 107. 8

Therefore \* we will acknowledge thee for thy goodnesse, and for thy wonderfull things which thou dost among the sonnes of men.

Wee will magnifie thee in the  
psal. 35. 18 great Congregation<sup>d</sup>, and among  
much



1 *Morning Prayer.*

13

much people will wee praise thee.

Our harts be ready, O our God, *psal. 57. 7*

our harts be ready: Wee will praise

thee, O Lord among the people, & *psal. 57. 9*

sing to thee among the nations. For *psal. 108. 3*

thy mercie is great aboute the hea- *psal. 108. 4*

uens, and thy truth vnto the cloudes.

We wil not hide thy mercy & truth *psal. 40. 10*

in the great congregation: because it *psal. 92. 1*

is a good thing to praise the Lord, &

to sing to thee, O thou most High:

To declare thy louing kindnes in the

morning, and thy truth in the night.

Blesse the Lord O our soules, and *psal. 103. 1*

al. that is within vs prayse his holy

Name:

Which forgiueth al our iniquities,

and healeth all our infirmities.

Which redeemeth our lines from

destruction, and crowneth vs with

mercy and compassion:

Which satisfieth our longing with

good things: and protecteth vs from

our youth.

Which also hath kept al our bones *psal. 34. 20*

this night: Not one of the is broken.

To thee King everlasting, immor- *1. Tim. 1. 7*

tal, inuisible, & only wise God be ho-

nor, and glory for euer & euer. Amen.

Vnto thee, O Lord, do we lift vp *psal. 25. 1*

our soules.

Psal. 63. 1

O God early will we seeke thee:  
our soules thirst for thee, our flesh lus-  
teth after thee in a barren & dry land  
where no water is, to see thy strength  
and glory.

O eternal God, which hast brought  
vs to y beginning of this day, defend  
vs with thy mighty power that this  
daie we fall into no sin: but let all our  
cogitations, words and works tend to  
the setting forth of thy righteousness.

Lighten our mindes this morning  
with the shining and cleerenes of thy  
wisdom, that in our hearts that true  
daie-star may rise & shine, as it were  
a candle burning in a darke place.

2. pet. 1. 19

Ephes. 1. 17

Eph. 1. 18

Psal. 8. 19

Psal. 90. 14

Giue vs thy spirit of wisdom &  
reuelation in the knowledge of thee:  
And lighten the eyes of our vnder-  
standing, that we may know what our  
hope is, how great the glory of our in-  
heritance, and what is the excellent  
greatnesse of thy power toward vs.

Fil vs with thy mercy in the mor-  
ning; so shall we be glad and reioyce  
all our life long.

Mercifull God, endue vs with thine  
holy Spirit, that wee may neyther  
thinke, speake or doe any thing this  
day, but that which may please thee  
and

1 *Morning Prayer.*

15

and tende to the aduancement of thy glory and health of our soules.

Gouerne thou our vnderstanding and will, and so direct all the cogitations of our heart, that we may wholly be thine, & saueur of nothing beside thee our God and Redeemer.

Teach vs the waie of thy Cōmandements, <sup>u</sup> O Lord, and we wil keep <sup>u</sup> Ps. 119. 33 it vnto the end.

Giue vs vnderstanding <sup>x</sup> to keepe <sup>x</sup> Ps. 119. 34 thy laws, and to loue thee <sup>y</sup> our Lord <sup>y</sup> Deut. 6. 5 & God with all our heart, with all our <sup>Matt. 22. 37</sup> soule, and with al our strength; and let <sup>Luk. 10. 27</sup> all thy testimonies <sup>z</sup> bee our delight <sup>z</sup> Ps. 119. 24 and Counsellors.

Comfort the soules <sup>a</sup> of thy seruants; for vnto thee, O Lord, haue we <sup>a</sup> Psal. 86. 4 lifted vp our soules. For thou Lord <sup>b</sup> Psal. 86. 9 art good & gentle, and of great kindness to as many as call vpon thee.

Behold God, early now this Morning wee doe offer our selues a Morning sacrifice vnto thee: a troubled spirit <sup>c</sup> a broken and an humble hart, O <sup>c</sup> Psal. 51. 17 Lord thou wilt not despise.

Make vs fit, that wee may likewise <sup>d</sup> dayly offer vp our bodies, <sup>a</sup> d Ro. 12. 1 living sacrifice, holy and acceptable vnto thee which is reasonable seruice,

uice, and gratefull obedience.

Both now and euery day, Lord we  
 e psal. 31. 5 commend our soules and bodies in-  
 to thine hands, thou hast redeemed  
 vs, O God of truth.

Compasse vs about with the watch  
 of thine Angels, which are ministring  
 f psal. 104. 4 Spirits, sent out s for their defence,  
 Heb. 1. 7 which are the children of saluation,  
 g Heb. 1. 14 that they may pitch their tents about  
 h psal. 33. 7 vs, <sup>h</sup> and encounter with Satan <sup>i</sup> the  
 i Reu. 12. 7 Dragon, to defend vs from euill.

Giue thine holy Angels charge of  
 k psal. 91. 11 vs <sup>k</sup>, that they protecte vs in all our  
 12 waies, least happily we hurt our feet  
 Math. 4. 6 against a stone: which liest & reie-  
 nest a true and eternall God, world  
 without end, Amen.

## 2. A Thanksgiuing for our Creation.



Most heauenly Father,  
 & eternall God, which  
 art neither made, nor  
 begottē, but before all  
 worlds frō euerlasting  
 22. Cor. 4. 4 didst beget a sonne, an image <sup>2</sup> of  
 Colos. 1. 15 thine owne substance.

We honor thee, we praise thee, we  
 glorifie thee, we yeeld thee most har-  
 ty.

ty thanks for all thy benefits, especially for creating the heauen, the Sun<sup>b</sup>, Moone, & all the stars by thy liuely word, for gouerning through thy wisdom, and for thy gracious maintayning them.

The Sunne in his vprising doth manifest the day, & a wonderfull work of Ecc. 43. 2 the highest.

Great is the Lord which made, & commaunded, the same to take his course from the top of heauen vnto the end thereof.

The ornament of heauen bee the glorious stars, the Lord on high doth lighten the world. At his commaundement they keep their order and will not faile, nor be weary in their watch.

O Lord our God, how wonderful is thy name in all the world! which hast set thy glory about the heauens.

Out of the mouth of babes & sucklings wilt thou be praised, becaule of thine enemies; that thou maiest confound thine aduersary, and him which ennieth thy renowne.

We see the workmanship of thine hands, the Moon & Stars, which thou hast ordained: and we wil signifie thy glory vnto all nations, and among all people

b 2. Es. 6. 45  
Gen. 1. 14 15  
16. & 17.

psal. 8. 1

psal. 26. 3



Pfal. 96. 4  
(Ec. 43. 29)

people wil we declare thy wonderfull things. For thou art mighty <sup>f</sup>, O Lord & worthy to be prailed: great is thy vertue and thy power wonderfull. We thanke thee, holy Father God of heauen, because thou hast created by thy word of power <sup>y</sup> vniuersall world with all creatures, and what soeuer is, liueth, or moueth in the same. By thy wisdome thou doest gouerne, and by sending of thy Spirit, as yet doest vphold and cherish the same.

g Gen. 1.  
Heb. 1. 2  
Psal. 104.  
Ver. 1. & c.

For all woodes <sup>h</sup>, fruitfull trees, stones, graine, flowers, herbes and all the grasse of the fiede hast thou ordained for the vse of man.

Wee magnifie thee O God most wise, <sup>i</sup> for creating the sea, and springs of water by <sup>y</sup> power of thy word, and for giuing them vertue to bring forth fishes of all kinde to be eaten of man.

g Gen. 1. 6  
2, Psal. 6. 41

We blesse thee, O eternall God, <sup>k</sup> for making the superior & lower regions of the ayre, with all birdes and feathered foules of sundry kinde, for the foode of man.

We glorify thee, for giving the whole frame of this earth, with all the creatures in the same vnto mankind, and setting man <sup>l</sup> ouer the works of thine hands

hands, hast subiected all things vnder  
his feete.

All sheep and oxen; yea, and all the  
beasts of the field: the fowles of the  
ayre, & the fish of the Sea which walk  
through the paths of the sea.

*Psal. 8. 7. 8*

Especially we praise thee, our Lord  
& maker, for making vs thy creatures  
reasonable men according to thine  
owne similitude; for giuing vs reason  
and all the senses, and for preserving  
vs hitherto.

*m Gen. 1. 26*

*Gen. 5. 1*

*Gen. 9. 6*

*1. Cor. 11. 7*

*Col. 3. 10*

*n Psal. 22. 9*

*o Psal. 71. 6*

Thou didst nourish vs, and that  
wonderfully being within our mothers  
wombe, and out thereof hast thou  
brought vs sound in all parts without  
imperfection; and yet continuest thy  
faour, and doest keepe vs against all  
dangers, & deliuerest vs from all euil:  
and all these things doest thou of thy  
fatherly & diuine goodnes without a-  
ny merit or desert of ours: for al which  
we are bound to thank thee, to praise  
thee, to serue, honour, and obey thee.

We extol thy sacred name, O God  
most high, for separating fro the rest  
a Sabbaoth day; that so men ceasing  
from their handy labour, the better  
might serue, & celebrate thine honor.

*p Ecc. 3. 9*

*Gen. 2. 3*

*Eod 20. 11*

*Deut. 5. 14*

*q Psal. 106. 2*

*Ecc. 4. 3. 30.*

*31*

Who is hee that can recite all the  
power

power of the Lord? or declare all his workes? who can number out all his praises? No man can vtter all his benefits.

Notwithstanding, although we be miserable men and wretched sinners, and therefore most vnmeet to extoll thee according to thy deserts: yet wil wee not be still, we will praise thee euermore to the vttermost of our power. We will declare thy iustice and mercy: and while we liue wil we remember thy goodnesse; and at no time forget thy benefits.

*p. psal. 146. 1* O our soules <sup>1</sup>praise the Lord: we wil praise the Lord during our life; we wil sing to the Lord while wee haue  
[2] breath.

*Ecc. 13. 15* We wil be mindfull of our maker  
*psal. 71. 18* euen from our youth <sup>1</sup>and seeke him euermore yea euen vnto our old age & gray head; O God, forsake vs not, vntill we haue declared thy power vnto all nations that are to come.

*p. psal. 117. 1* Prayse the Lord <sup>1</sup>, all yee nations; praise him all ye people.

<sup>2</sup> For his louing kindnes is great toward vs, and his truth indureth for euer.

Prayse ye the Lord in his sanctu-  
ry,

2 for the remission of sinnes.

21

rie<sup>s</sup>, praise him in the firmament of *apfa. 50. 1*  
his power.

Prayse him in his mighty Actes :  
praise him according to his excellent  
greatnesse.

Let euery thing that hath breath  
praise the Lord.

Prayse yee the Lord.

3. A Prayert for the remis-

*son of sinnes.*



Ighteous and mercifull  
G O D, which art cleare  
from spot and sin, all thy  
wayes<sup>a</sup> are mercy, and  
truth.

*apfa. 25. 10*

We miserable folks and wretched  
sinners acknowledge the horrible cor-  
ruption of our nature; and with hum-  
ble and sorrowfull hearts bewaile our  
filth nesse, wherby we haue polluted  
that image<sup>b</sup> imprinted within vs at  
our first creation.

*b Gen. 1. 16*

*Gen. 5. 1*

*Gen. 9. 6*

*1. Cor. 11. 7*

*Colo. 3. 10*

We openly confesse, that many &  
great are our sins; our offences won-  
derful; our transgressions are infinite  
euen as the sand of the sea, which can-  
not be nūbred. For, al the cogitations.  
of mans hart<sup>c</sup> are prone to euil euer-

*c Gen. 6. 5*

*Gen. 8. 21*

*Mat. 15. 29*

more

\*psa. 19. 12

O Lord, <sup>d</sup> who knoweth his sinnes,  
or who can recite all the transgressi-  
ons of man?

\*ps 51. 3, 4

Beholde we confess: our offences,  
and our sin <sup>e</sup> is alway before vs.

Against thee only we haue sinned,  
and done euil in thine eies, that thou  
maist be iust when thou speakest, and  
pure when thou iudgest.

Behold we were borne in iniquity  
and in sin did our mothers conceive  
vs; and thote our sins haue wee mul-  
plied in our daily transgressions: and  
therefore haue deserued thy iust dis-  
pleasure with paines eternall.

Notwithstanding we appeale vnto  
thy mercy, O Lord, beseeching thee  
not to enter into iudgement with thy  
seruants <sup>f</sup>, for no flesh is righteous in  
thy sight.

g ps 130. 3

For if thou <sup>g</sup> straightly obseruest  
iniquities, O Lord who shall stand? If

h Job. 9. 3

thou wilt contend with man <sup>h</sup> he shal  
not be able to answer thee one for a  
thousand.

i Job 15. 14

For <sup>i</sup> what is man that hee should  
be cleane: and he that is borne of a  
woman, that he shoud be iust?

Behold, thou foundest no stedfastnes  
in thy Saints: yea the heauens are not  
cleare



3 *for the remission of finnes.*

23

cleare in thy sight: How much more <sup>Ioh. 15. 16</sup>  
is man abominable & filthy, which  
drinketh iniquity like water?

Behold, <sup>Eccl. 6. 6</sup> Lord, we are all become  
vnclean, and our rightcoufnes is like  
a filthie cloute.

Wherefore we humbly beseech thee  
I haue mercy vpon vs, O God, accor- <sup>psalm. 51. 2</sup>  
ding to thy great mercy, and accor-  
ding to the multitude of thy compas-  
sions doe away our iniquitie. Wash  
vs <sup>m</sup> throughly from our iniquities, <sup>m</sup> <sup>psal. 51. 2</sup>  
and cleanse vs from our sinne.

For thy Name sake <sup>psal. 25. 11</sup>, O Lord, be  
mercifull to our iniquitie, for it is  
great.

Remember not the finnes of our  
youth, nor our rebellions: but accor- <sup>7.</sup>  
ding to thy kindnesse remember thou  
vs, euen for thy goodnesse sake, O  
Lord.

Remember thy tender mercies, & <sup>8</sup>  
louing kindnesse which haue been for  
euer.

Remember also <sup>psa. 78. 39</sup> that we are flesh;  
a winde that passeth and commeth <sup>psa. 103. 14</sup>  
not againe.

Therefore, leaue thy displeasure a-  
gainst vs; be not angry for euer <sup>p</sup>, nei- <sup>psal. 103. 7</sup>  
ther do thou threaten vs perpetually.

Deale

psal. 103. 10

Deale not with vs according to our  
sinnes, neither reward vs after our in-  
iquities : but conuert vs O God of  
our saluation, and turne away thy dis-  
pleasure against vs.

9 psal. 85. 7

shew vs thy mercy, O Lord ⁊ and  
graunt vs thy saluation, for thy name  
sake.

1. Ioh. 2. 2

O most merciful God, we confesse  
indeede, that it lies not in our power  
to put away, & purge our sins, & to  
purchase thy fauour : but onely it is  
the passion and most innocent death  
of thy Sonne our Lord Iesus Christ,  
the immaculate Lamb which is a suf-  
ficient reconciliation for our sinnes,  
and yet not for ours onely, but for  
the sinnes also of the whole world.

1. Ioh. 1. 7

For, his bloud which was shed for  
vs, doth cleanse vs from all sinne. And if  
we confesse our sinnes, thou art faith-  
full and iust, to forgiue vs our sinnes,  
& to cleanse vs frō all vnrighteousnes.

psal. 32. 1

Wherefore through confidence of  
this thy mercy promised by thy Son,  
we are bold with deep sighes frō hart  
to cry, Lord ⁊ forgiue our offences:  
remit our iniquities; couer our sinnes,  
and impute not our faults vnto vs.

Purge, vs O Lord, from our secret  
faults.

3 for the remission of finnes.

25

faults. Keepe thy seruants also from <sup>psal. 19. 12</sup> presumptuous finnes; let them not  
13 raigne ouer vs, to shall we be vpight,  
and purged frō our greatest wicked-  
nes, that tasting the sweetnesse of thy  
benignitie, we may be secure & cer-  
taine of the remission of our finnes.

Giue the knowledge \* of saluati- \* Luk. 1. 77

on to thy people by the remission of  
their finnes, through the bowels of  
thy mercy, whereby the day spring  
from on high hath visited vs; that we  
may perceiue in our minds, both cō-  
fort, peace, and gladnes of the holie  
Spirit, which may begin a new life in  
vs pleasing thee; quench all the moti-  
ons of our mindes striving with thy  
diuine pleasure; and restore in vs the  
image of thy diuine light which was  
lost; that being deliuered out of the  
hand of our enemies, we may serue  
thee in feare, in holinesse and righte-  
ousnes al the daies of our life, through  
Christ in whom thou art well pleased

78

y, and for whose sake all our workes, Mat. 3. 17

howeuer vnperfect are accep- Maik. 1. 11

table in thine eyes, Luk. 3. 22

Amen.

D

A

4 A Praier for the preſeruatiō  
of the Church.

Celestial God, and Fa-  
ther of infinite mercie  
and compaſſion, which  
not onely gatherest to  
thy ſelf an holy church

<sup>a</sup> Iohn, 17 in this world out of mankinde throug  
verſe. 6, & c. the operation of the holy Ghoſt, and  
preaching of thy word, but alſo pre-  
ſerueſt the ſame being gathered, and  
adorneſt it with all kind of temporall  
things; and, which more is, with eter-  
nall bliſſe:

<sup>b</sup> Luk. 12  
Verſe.

32

We humbly beſeech thee gracious  
Lord, that of thy goodnes thou woul-  
deſt vouchſafe euermore to maintain  
this thy little flock<sup>b</sup>, embracing, prea-  
ching, & profeſſing thy word; through  
thine eſpeciall grace continue thy fa-  
uor toward the ſame, keep it in ſound  
doctrine, conſtant confeſſing. in the  
lawfull uſe of thine holy Sacraments,  
and in pureneſſe of life; that neither  
the gates of hell<sup>c</sup>, the rage of Satan,  
nor yet the rigorousnes and tyranny  
of this world oppreſſe the ſame.

<sup>c</sup> Ma. 16. 18

<sup>d</sup> Mar. 8. 26

Protect, and keepe this<sup>d</sup> thy boat  
& little bark toſied among many pe-  
rilous

vilous tempests, and miserable surges  
in the raging sea of this troublesome  
world, that it perish not being over-  
whelmed.

Vphold thy Church, which <sup>e</sup> is build-  
ed vpon a sure rocke, and dependeth  
vpon Christ, a sound and vn moueable  
foundation. Mat. 16. 18

O Lord of hostes, returne <sup>e</sup>, looke <sup>f</sup> Psa. 80. 14  
downe from heauen and behold, visit  
the vine, and make it perfect, which  
thy right hand hath planted, and thou  
hast chosen to thy selfe. Hedge the  
same about with thy strong defence,  
that the branches thereof being spread  
out, and pruned, may bring forth a  
boundance of fruit. 15

Raise vp thy power, come God, &  
saue vs <sup>e</sup> Conuert vs, shewe forth thy  
countenance, and we shall be saued. g psa. 80. 7

Enclose thy shep within thine hur-  
dles: so shal we be quiet frō all inuasi-  
on and scatterings, neither <sup>h</sup> can any  
draw vs by force out of thine hands. b Ioh. 10. 28

Defend vs from all such as seek the  
vter ouerthrow of pure religion, and  
in place thereof labour to bring in the  
shamefull instauration of blasphemous  
Idolatry.

Suffer not thy word, that most cleere



and vncingeable light to be corrupted or put out by our meanes, but gather to thy selfe through the sound of the Gospell such a Church, as may harken vnto thee, honour, & sanctifie thy Name, as wel in word, as in honest cōuersation, that so thou mayest haue a righteous and holy generation, celebrating thy goodnes for euermore.

Esa. 9. 13

Ioine vs<sup>i</sup> vnto that company which doth worship thee continually; that we may be Citizens of thy kingdome among thy Saints.

Graunt that we erre not from the foundation of wholsom doctrine, answering to y<sup>e</sup> rules of the sacred scripture: and that we offend not against our conscience; but separate vs from the company of vngodlines, and from the damned crew of the reprobate.

A psal. 16. 4

Exo. 23. 13

Luk. 2. 34

Rom. 9. 33

1. Cor. 1. 18

Let vs not so much as take their names into our mouths<sup>k</sup> which poure out heaps of blasphemies to thy great dishonour, and defacing of the truth: vnto whom thy sonne is a destruction<sup>l</sup> and stone of offence. For they despise his base estate, & y<sup>e</sup> foolish preaching<sup>m</sup> of thy Gospell: and the deformed shew of the church, placed in the mids of all kind of miseries, they loat<sup>n</sup> and ab-

abhor, preferring vncertaine riches, Lordly authoritie, and the vain pleasures of this transitorie world, before the profession of the truth: and so making warre with thy Sonne, they doe purchase euermlasting destruction vnto themselves.

Keep vs euermore, that we may abide in that Church, which is truly Catholike, consisting of members of many nation, but linked vnto thee in one, and the same confession.

Sanctifie vs with thine holy Spirit, that our sinnes being forgiven, wee may take another trade of life, in acknowledging thee to be the only true God, & Iesus Christ whom thou hast sent. Ioh. 17.

Giue vnto thy Church resting places, and nests where they may sound thy sacred Gospell purely without corruption.

Suppress the deuill which spreadeth blasphemies against thy doctrine: that so neither fained Gods may be erected, nor superstitious inuocations confirmed, nor thy glory defaced.

Weake the power of thine enimies, which boyle in hatred against thy truth, and conspire the death of thine

elect: so neither shall stables of wolues  
be made, nor denues of theeues esta-  
blished.

• psal. 85. 8 O Lord God °, returne and quic-  
ken vs: so shall thy people reioyce in  
thee. Let all such as trust in thee re-  
• psal. 5. 11 ioice & triumph for euer: dwell thou  
in them, and let those which loue thy  
name, reioyce in thee.

O Lord remember not our offences  
• psal. 85. 1 thou which hast sometimes mercitu  
2 And forgauest the wickednes of thy  
people & biddest all their sins; which  
3 withdrewest al thy anger, & turnedst  
from the fiercenes of thine indignati-  
4 on: Be mindfull of thy wonted mer-  
cy, and receiue vs into thy fauour.

For we depend vpon thee alone: be-  
ing destitute of all worldly ayde, our  
trust wholly is in thee, and all our con-  
fidence resteth in thy stretched out  
arme.

• psal. 5. 11 O Lord couer vs with thy grace, as  
it were with a shielde, that so we may  
be blessed, & abiding in the house of  
thy congregation may acknowledge  
psal. 84. 9. 11 and call vpon thee according to thy  
word reuealed, and praise thee euer-  
more, through our Lord ie-

Ius Christ Amen.

4  
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Althou  
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A

## 5. A PRAYER FOR 31

### the Preachers of Gods word.



Almighty, and merci-  
ful God, which throg  
hy Son our Lord and  
Savior Christ, hast cō-  
maunded vs to pray <sup>a</sup> Mat. 9. 38  
that labourers may be <sup>Luke 10. 2</sup>  
thrust into thine haruest : we beseech <sup>Iohn. 4. 35</sup>  
thee by the same thy Sonne, that thou  
wilt sende into thy Church faithfull  
ministers & sincere Preachers of thy  
Word, and those in number manie,  
and in operation wonderfull.

Giue vnto vs such teachers, as are  
both in thy mysteries <sup>b</sup> learned, and <sup>b</sup> Ma. 13. 11  
for their conuersation commended.

Direct them being illuminated with  
thine heavenly light, that they may  
rightly deliuer and diuide <sup>c</sup> vnto vs <sup>c</sup> 1. Tim. 2. 5  
the principles of true doctrine, the  
word of truth, and the Gospel of life;  
open the difference betweene the law  
and the Gospel; preach those things  
which are agreeable vnto the rules of  
faith : and strengthen vs to beware of  
the leauen of the Pharisees <sup>d</sup>, & the cō- <sup>d</sup> Mat. 16. 6  
tagious doctrine of mans traditions.

D 4

Giue

Giue vnto vs euermore sincere  
Preachers, and sound interpreters,  
and arme them <sup>e</sup> with the giste of  
tongues for the propagation of thy  
doctrin, that many through their  
labors and diligence may be conuer-  
ted to the true knowledge of thy di-  
uine pleasure.

<sup>f</sup>Rom. 10. 14 For, <sup>f</sup>how should we heare without  
a Preacher? And how should men  
preach except they be sent?

<sup>g</sup>Eph. 4. 7 Wherfore send into thy Church,  
O most louing Father, Bishops of  
thine owne instructing, good sheep-  
heards, sound preachers, faithful work-  
men, and godly ministers, which may

<sup>h</sup>Act. 20. 28 faithfully ouersee <sup>h</sup> and by thy word  
of saluation <sup>i</sup> luckily gouerne thy  
Church being dearly bought with  
the pretious blood of thine only son:  
So shall the Gospe, thy pure word, to  
the praise and glory of thy Name; to  
the saluation and profit of many men  
with good successe fruitfully be de-  
clared; and <sup>k</sup> vniuersally preached  
throughout all the world.

Giue vnto vs, Lord eternal God,  
teachers of righteousness, which <sup>l</sup> re-  
taining the forme of whole som doc-  
trine may informe vs in all spirituall  
wisc-



5 for the preachers of Gods word.

33

dom of thine essence and diuine pleasure; and through thy spirit and word bring vs vnto perfection, wherby we may be blamelesse both in Christiā religion, and in behauiour: that they may reduce sinners into the way of truth; strengthen the weake in faith; and comfort the afflicted and wounded conscience against all the darts of our deadly enemy.

Which may be able to exhort by sound doctrine; whereby the hearts of men, being terrified through the sense of Gods indignation, and oppressed with cares, may finde true consolation; and which are able to conuince the gaine sayers of the truth, and stop the mouth of the impudent; which may be examples for the faithfull both in speech & conuersation, and may be com<sup>o</sup> al in al to gain many vnto thee our eternall God.

And may reioice in affliction, fearing neither hatred, nor the ingratitude of this world: but may persist vnto the death constantly in the confession of the truth: so shall both offences bee shunned; thy most holy Name glorified: and thy ministry which thou hast instituted for the

D 5

saferie

Col. 1. 10

1. Thes. 2. 12

Ephes. 4. 1.

Tit. 1. 9

1. Tim. 4. 6

1. Cor. 9. 22

Rom. 5. 3

James. 1. 3

Ro. 2. 24

Act. 20. 38

safetie of our soules which beleeue,  
notably made of and maintained.

1. Cor. 15  
ve. 10. & 58

Make them perfect therefore, that  
they may proue the vessels of thy  
mercy, & profitable instruments of  
thy Church: let not their labors be in  
vaine, but take good successe in y<sup>e</sup> lord.

2 Titu. 1  
Verse 6, &c.  
1. Tim. 3

Grant likewise, ho'y God, that all  
the Preachers of thy word maie be  
blameles: not subiect to manifest im-  
piety, but the husbendes of one wife,  
shunning extravagant & filthy lustes:  
also be they watchfull ouer the flocke  
committed vnto them, least the diuel  
priuily make a prey of thy silly sheep.

Be they sober and temperate, loo-  
king to their charge with great discre-  
tion: Modest & of good behauour;  
endued with al grauity, liberal toward  
exiles, and all such as are persecuted  
for the confession of thy word: apt to  
teach: no quarellers: not given to fil-  
thie gaming: patient sufferers of iniu-  
rie, voide of contention and couetous-  
nes: wise gouernours of their owne  
houses, hauing children in subiection  
with all reuerence.

2. Cor. 6. 3

Not puffed vp: no giuers of occasion  
of offence, either in word or deed,  
whereby any may iustlie be offended  
and

6 for the hearers of Gods word.

35

and carpe at the ministerie: But in all things, let them shew out themselves, <sup>x. Cor. 6. 4.</sup> as the ministers of God in much suffering, in affliction, in extremities & troubles, & neuer forsake their calling either through persecution, or the manifold ingratitude of the world.

Keepe vs louing Father, <sup>y John, 13</sup> from euil <sup>Verse. 1. & c.</sup> workemen in thy vineyard, from vnfaithfull hirelinges, which preach and feeble themselves <sup>2. Cor. 4. 5</sup> & studying to please <sup>Galat 1. 10</sup> men & to get popular credit, turning religion according to the will of men for their owngain, making merchandise <sup>2. Cor. 2</sup> of the word by trāsforming the <sup>Verse, 17</sup> Gospell into an externall pompe and meanes to liue by. For, these men can neuer continue cōstant in the confession of true doctrine, but are like reeds <sup>b Luk. 7. 24</sup> tossed by the wind, & are easily broken through the feare of perils which accompanie the ministerie, Amen.

6. A prayer for the hearers  
of the word of God.



Most gracious GOD,  
which of thy meer compassion, and diuine pittie, hast purely & plainly deliuered vnto vs thy  
health.

a Ioh. 6. 27 healthful word, which is <sup>a</sup> the food of  
 & 48 our soules. For the Gospell is <sup>b</sup> the  
 b Rom 1. 16 power of God vnto saluation to all  
 1. Cor. 1. 18 beleeuers; euen as the Son doth say<sup>c</sup>,  
 c Luk. 11. 28 Blessed are they which hear the word  
 d Ioh. 8. 51 of God and keep it: Again<sup>d</sup>, He that  
 keepeth my word shall not die eternally.

Wee humbly beseech thee on the  
 behalfe of all hearers of thy word. o.  
 e Act. 16. 14 pen our hearts, <sup>e</sup> vnlock the eares of  
 our vnderstanding, that hearing thy  
 Word profitably, we may obserue,  
 learne, and embrace such things, as  
 are necessarie to the cōfirming of our  
 faith and amendment of life.

f Col. 3. 16 Let thy word therfore <sup>f</sup> abide plen-  
 tifully among vs in all wisdom; giue  
 vs thine holy spirit, that we may hear  
 g 1. Th. 2. 13 Sermons, not as the words of men<sup>g</sup>,  
 but as they are indeede the word of  
 h 1. Th. 2. 12 God: and <sup>h</sup> walking worthy the same,  
 as becōmeth the sonns of God, may  
 i Ioh. 3. 10 liue in all godlines <sup>i</sup> & honesty, vsing  
 thy word preached vnto the edificati-  
 on of our consciences to our instruc-  
 tion to the comfort of our mindes, &  
 to the kindling of good motions, for  
 the better seruing of thee in Christian  
 patience: that we be not idle hearers  
 onely

6 for the hearers of Gods word.

37

onely <sup>k</sup> but earnest fulfillers of thy word.

<sup>k</sup> Iam. 1. 22

Mat. 7. 21

Rom. 2. 13

Math. 13

verse, 8. & 23

Luk. 8. 8. &

15.

Bring to passe we beseech thee, O Lord, that the word thy seede may stick in our hearts, & take deep root: and that the dunging of our colde & vnfruitfull ground may become profitable, let vs both outwardly embrace thy doctrine with a care, & inwardly feele the operation thereof in our minds: and so rushing out of the bowels of the earth, & delivered from temptation, bring out plentifull fruite to the glory of thine holy name.

Worke so within vs, that the diuel <sup>m</sup> take not away the seed of thy word sown in our hearts; let it not waxe barren neither let vs be forgetfull <sup>n</sup>, nor like vnfruitfull hearers, which heare thy word to their iudgement, and greater condemnation.

<sup>m</sup> Mar. 4. 15

<sup>n</sup> Iam. 1. 23

Furthermore keepe vs in thy faith and feare, that come what crosses & aduersities ther can, we may continually stick vnto thee in al our miseries.

<sup>o</sup> Ma 13. 25

Likewise aide vs, O God our saluation that the seed of thy word bee not choaked among vs through cares, riches and pleasures of this world.

<sup>p</sup> Luke, 8. 14

And finally assist vs, that we be ne-

uer



1. Pet. 3. 3 uer found in the company of mockers  
 1. Tim. 4. 1 into whome the diuell hath entred,  
 1. Eph. 4. 17 and blinded their mindes, and ther-  
 Rom. 1. 24 fore make a scoffe at the preaching of  
 & 26 thy worde, which walking after the  
 1. Iude. 3. 4 lusts and desires of their own flesh, do  
 & 18 wrap themselues in the horrible cōfu-  
 sion of their own desires, & shamefull  
 wickednes, whereby like mad mē they  
 cast themselues headlong into euer-  
 lasting destruction.

O Christ Sonne of God fountaine  
 of all mercies and compassion, which  
 art the Lord of the whole flocke, and  
 chiefe Byshop of our soules, work y  
 effectually by the ministers, speake  
 within vs vnto our heartes the voice  
 of thy Father, grant that we may tru-  
 ly discern the same, and distinguish it  
 fro the howling of wolues. For thy  
 doctrine is pure, conuerting y soules,  
 the testimonie of the Lord is sure, &  
 giueth w. sedome to the simple.

Grant therefore, y all of vs hearing  
 thy word may receiue the same to our  
 learning, amendment, comfort & in-  
 structio, which is in righteousness, &  
 in an honest, & good conscience, that  
 hauing heard the same we may keepe  
 it bringing forth fruit with patience,  
 and

7 *against fals-prophets.*

39

and continue in the same all our life <sup>Ma. 10. 22</sup>  
time and neuer be tossed <sup>a</sup> or caried <sup>a Eph. 4. 14</sup>  
about with euery wind of doctrine.

And thou holy Spirit, eternall God,  
kindle our colde harts with the fire of  
thy loue, cherish vs with thine health-  
ful heate & purge the filthines of our  
corrupted nature, keepe vs in thy lap,  
and worke within vs righteousness, &  
a life acceptable in thy sight.

Regenerate and transforme vs in-  
to new men, make vs diligent in the  
studie of thy word, beate into our  
minde a true feare and loue of thy  
name, that all vncleanes and super-  
fluitie <sup>b</sup> of malice being cast off, wee <sup>b Ian. 1. 21</sup>  
may receiue with meekenes thy word  
ingrafted, which is able to saue our  
soules, in this world by inchoation,  
hereafter in full perfection, Amen.

7 A prayer against false

*Prophets.*

**M**ercifull GOD, louer of  
mankinde, which hatt  
forewarned vs, of thine  
vnspeakable goodnes, to  
take heed <sup>a</sup> of false Pro- <sup>a Mat. 7. 15</sup>  
phets, comming vnto vs in sheepes  
cloathing

clothing, being, for all that inwardly  
rauening woolues,

*b* 2. Tit. 3. 1

And forasmuch <sup>b</sup> as in the latter  
daies, wherein we liue, it was prophe-  
cied there should be perilous times,

*c* 2. Cor. 11  
ver. 14

wherein the Diuel <sup>c</sup> doth transfigure  
himself into an Angel of light; & false  
teachers, with subtil workemen ha-  
uing put on the person of Christ, and

*d* 2. Cor. 11  
ver. 13

of his Apostles <sup>d</sup> do transform them-  
selues into the ministers of righte-

*e* 2. Tim. 3. 5

ousnesse, carrying the shewe of god-  
linesse, but deny the power thereof:

And besides, sith by thine holy spi-  
rit thou hast foretold that the wicked  
man the sonne of perdition, should  
come & carry away many vnto eter-  
nal death, and perpetuall damnation:

*f* 2. Th. 2. 3

Grant merciful God, that embracing  
the loue of thy truth, we may shun all  
spirits of lying & together with all er-  
rors and shew of falshoode, and at no  
time be carried away <sup>h</sup> from the true

*g* Col. 3. 8

sense of thy word, neither wander fro  
the scope of our saluatiō; but perseve-  
ring constantly and firmly vnto the  
ende in thy worde, may abide in the  
vnitie of the true catholike fith, and  
Christian religion; and be neuer de-  
ceiued any way, neither by signs, nor

*h* Matth. 24

mira.

7 *Against false Prophets.*

41

miracles, nor lies, neither by any de- 2.Th. 2. 10  
ceivablenesse of vnrighteousnesse  
through the craft & subtilty of men<sup>k</sup> k Eph. 4. 14  
wherby they beleeve vs; but, following  
the truth simply in loue, may conti- 15  
nue safe from al corruption, and con-  
stant in the profession of the truth.

Keepe vs omnipotent and eternall  
God, from al fantastical opinions; frō  
seducing spirits, which sowe errors &  
deadly contentions in thy Church;  
frō false teachers, which priuily bring  
in pernicious heresies<sup>l</sup> & denie euen 2.peter. 2. 1  
the Lord which hath deerebought  
them. By whom the way of the Lord  
is il spoken of; & which make sale of 2  
their hearers through conetoutnesse. 3

Keep vs<sup>m</sup> from greuous & gree- m Act. 20. 29  
dy Wolues, which spare not the flock  
but cruelly deuour thy beloued sheep  
through the poison of their lies, and  
erronious doctrine.

Frō men speaking peruerse things,  
to draw disciples after them, & to en-  
gender schismes to the tearing in pie-  
ces the vniity of the church.

From men of wicked and corrupt  
opinions, raising dissensions & sun-  
dry offences

Frō tares<sup>n</sup> which the enuious man, n Mat. 13. 24  
which

which is the diuel, soweth, and scattereth among good wheat :

• Mat. 7. 15

Ier. 23. 1

Ezec. 34. 2 From false Prophets<sup>o</sup> which speak the visions of their own hart; not from the mouth of the Lord; which preach their own dreams and fancies, seducing the people with lies :

p Ioh. 10. 1

From theeuers & robbers of soules, which kil both body & soule, and cast them headlong into hell fire.

Deliver vs from the rage of the diuels thine enemies, which in their members utter out most horrible outcries against the truth, and departing from the rule of thy doctrine, propose the fained opinions of their owne inuentions manifestly repugnant to thy commandements.

q Mat. 24. 23

Mar. 13. 20

r 2. Thes. 2. 1

Esa. 11. 4

Keep thine Elect in this most wicked world, y being seduced into soul errors, they swaue not frō thy truth. Shorten the euill dayes<sup>o</sup> of this dangerous and troublefom time.

Dispatch<sup>o</sup> that son of iniquity by the breath of thy mouth, and cut him off through the brightnesse of thy coming.

Cause thy word, O God, to sound in our eares purely and sincerely; and make vs follow the same with our whole



8 *Euening Prayer.*

43

whole heart, true faith, and Christian obedience: and thoroughly to vnderstand the manitolde precepts of thy pure word; that so approouing the good, we may shun the waies of strangers<sup>f</sup> leading from the right way. *f* Ioh. 10. 5

Be thou our shepheard, O eternall God<sup>t</sup>, so shal we want nothing; put vs *vs*; Psal. 23. 1  
in the places of thy green pasture and *2*  
bring vs vnto the waters of comfort; *3*  
lead vs in the pathes of righteousness  
for thy names sake, that we may haue  
hope and not bee confounded in that  
day, when thy Sonne our Lord shall  
appear, which liueth with thee, and  
raigneth in the vniuersity of thy Holy Spi-  
rit, a God for euermore, *Amen.*

8. *Euening Prayer on the  
Lords day.*



Almighty, and eter-  
nall G O D, Father of  
our Lord Iesus Christ,  
which together with  
thy Sonne & the holy  
Ghost, diddest create  
man<sup>a</sup> after thine owne likenesse, and *a* 1. Cor. 11. 7  
breath<sup>b</sup> into him the breath of life, *b* Gen. 2. 7  
the

the which through thy goodnes continues at thy pleasure.

Act. 17. 26 Thou hast made of one blood all mankinde, and assigned times, and length of our life in this world.

Thou giuest life to the people on the earth, and breath to the walkers therein, which if thou take away they shal depart, and bee turned into dust.

Wee blesse thee heauenly Father, & with all our hearts giue thee thanks not onely for sauing vs this day from dangers; but also from our cradles for defending both our soules and bodies from death.

Wherefore magnifie the Lord, O our soules, and our spirits reioyce in  
 47 God our Sauior. For he hath looked  
 48 vpon the basenes and affliction of his  
 49 seruants. He that is mighty hath done  
 50 for vs great things; and holy is his Name. Wherefore we will praise the Lord for euermore, because his mercy indureth from generation to generation on such as feare him.

We wil shew forth his power in the euening, and when we go to bed wee will remember his mercy.

1 Sam. 2. 19 Arise now our soules, in the night praise our God: in the beginning of the

the waters poure out your harts like  
water before the face of the Lord.

The Saints wil be ioyfull with glo-  
rie, and sing loud vpon their beds. g psa. 149. 5  
h psa. 44. 8

We wil praise thee continually<sup>h</sup>, &  
wil confesse thy Name for euermore:  
for thou art the God which deligh-  
teth our harts, and maketh merry our  
soules. Therefore in the night we wil  
think vpon thy benefits; and our spi-  
rits shall consider of them.

For thou hast commanded that thy  
mercy be celebrated in the day time,  
and thy truth in the night.

O our Lord, and God of mercie<sup>i</sup>, Exo. 34. 6  
psalm. 103. 1  
ver. 2. &c.  
gentlenes, patience, pittie, and truth,  
which shewest mercy vnto thousands,  
and blottest out all our offences.

We lift vp our soules vnto thee, and  
fro our harts we pray, put not before  
thine eyes the horrible confusion, va-  
cleannes, & wickednes of our minds,  
beeing replenished with loathsome  
darknes and ignorance, full of doub-  
tings and errors: our harts & wi's are  
turned from thee our God, and al the  
powers & strength both of our soules  
and bodies are defiled, and filthilie  
weakened

But Lord, of thy great mercie blot  
out

out our offences, look vpon the troubles, and dolour of our harts, and forgive all our finnes. For loe, our soules are wounded, and cannot be holpen but only through thy mercy.

**Psa. 38.3** There is no health in our flesh<sup>k</sup> because of thine anger: neither is there rest in our bones, because of our sins.

**4** For our iniquities are gone ouer our heads, and as an heany burden haue  
**5** pressed vs down. Our wounds are putrified, & corrupt, because of our foolishnesse.

**Psa. 37.8** A swage thine anger<sup>l</sup> & turn from thine indignatiō, pardō our fault's; remit our punishmēt, & restore in vs the light of thy goodnes which was lost.

**Dā. 9.19** O Lord, hear<sup>m</sup>, O Lord, forgive, harken, O our God, for thine owne sake; for thy name is called vpon by vs  
O God of heauen and earth, in this enening tide do we call vnto thee, that remitting our finnes, thou wouldest receiue vs into thy protection & keep vs this night, that the diuell haue no power ouer vs.

Be thou watchful ouer vs, O eternal Sauior, least the subtil tempter apprehend vs For thou art made for vs an everlasting Protector.

For

For beholde, whether we sleepe or wake, whether we liue or dye, we are thine; yart our Creator & Redeemer.

Stand therefore on our behalfe in the watch with the army of thy celestiall warriors thine Angels; which, being filled with perfect goodnesse, and perpetuall integrity, behold<sup>a</sup> thy face alwaies in the heavens.

<sup>a</sup> Mat. 18. 10

Expel from vs & our houses wicked spirits, which be our mortal enemies, that they damage vs in no case: and deliuer vs from persecutors, <sup>o</sup> which <sup>o</sup> Psal. 143. 3 lay snares for our destruction. Turne not away thy mercy & truth from vs.

O God assist vs, that peaceably we may rest, and sleepe in quiet. We will lay vs down in peace <sup>p</sup> and sleepe: for <sup>p</sup> Psal. 4. 8 thou Lord alone makest vs to dwell in safety without danger.

Hide vs <sup>q</sup> in thy tabernacle, O Lord, <sup>q</sup> Psal. 17. 5 that sitting in thy secret place & abiding vnder the shadow of thy wings, wee may say vnto thee, Lord thou art our keeper and our refuge, O God we wil trust in thee, & wil fear no danger. And although wee were in extreame darknes, yet wil we not feare. Though wee should walk <sup>r</sup> in the mids of the <sup>r</sup> Psal. 13. 4 shadowe of death: yet will we dread none



none euill. For thou art with vs, thy  
rod and thy staffe they doe comfort  
vs.

Let thy mercy, O God, follow vs  
all the daies of our life, that we may  
dwell in thine house in longnesse of  
daies; praying thee euermore with  
thy Son, and holy Ghost one true  
God raigning worlds with-  
cut end, *Amen.*



# 1. On Monday, Mor- ning prayer.

<sup>a</sup> Esa. 27. 18.

19



Blessed <sup>a</sup> be the Lord  
G O D which alone  
dooeth wonderous  
things; and blessed  
bee the name of his  
Maiestie for euer-

<sup>b</sup> Gen. 1. 11.

<sup>c</sup> &c.

psal. 136. 8

Ier. 31. 35

more, which hath set <sup>b</sup> the Sunne to  
lighten the day, and ordayned the  
Moone, with the course of itaries to  
goe before the night.

<sup>e</sup> psal. 74. 16 O most high God <sup>c</sup> the day is thine  
and

and the night is thine ; thou hast framed the light and the sun.

By thine vnspeakeable wisdom thou hast distinguished the day from the night <sup>d</sup>, and thou hast decreed, <sup>d Gen. 1. 4</sup> that whilst the World shall last, this course of times and dayes shall neuer haue an ende <sup>e</sup> ; so that man in the <sup>e Gen. 8. 22</sup> night may rest, and again when daie comes goe about his businesse, & labour vntil the euening. <sup>f Pl. 114. 13</sup>

O Lord thy truth endureth for euer, thou hast laid the foundation of the earth and it endureth ; by thine appointment the day doth last: for al are thy seruants. <sup>g Ps. 119. 90</sup>

For these and all other thy benefits we praise thee greatly, and giue thee thanks for thy exceeding glory: euen as it becometh vs euery day <sup>h</sup> to prevent the sun rising, to bless thine holy name, and to worship thee at the appearing of the day-star. <sup>i Wi. 16. 12. 8</sup>

We extol thine infinite goodnes in like sort for keeping vs this night past both from the power and tyranny of Satan: from the snares and subtilty of all our enemies, and finally from dangers both of soule and bodie.

For of thy singular goodnes & fatherly

50  
 Psal. 38. 16 therly care: thou hast made vs quietly  
 to sleep and rest this night, again thou  
 hast suffered vs to awake, and opened  
 our eies, giuing them power to see &  
 behold the morning light<sup>e</sup> which now  
 appeareth.

Therefore we wil sing of thy power  
 and praise thy mercy in the morning:  
 for thou art our defence, and refuge in  
 the day of our trouble.

Psal. 36. 12 O our helper: wee will prayse thee  
 with al our hearts, & glorify thy name  
 for euer. For great is thy mercy to-  
 wards vs, thou hast deliuered our souls  
 from the lowest graue.

Haddest thou not been our defence  
 innumerable euils had ouerwhelmed  
 vs, so that we should not haue risen to  
 praise thy name. Had not thy word  
 been our comfort, wee had without  
 doubt perished in our affliction: where-  
 fore we will not for euer be forgetfull  
 of thy iustifications: for they haue re-  
 uiued vs.

psal. 121. 1 Vnto thee O Lord wil we lift vp our  
 eies on high from whence our helpe  
 shall come. Betimes<sup>e</sup> in the morning  
 doe we call vpon thee that thy mercy<sup>e</sup>  
 may preuent vs, and thy goodnesse o-  
 uertake vs quickly.

Let

*Morning Prayer.*

41

Let thy fauor preuent vs<sup>9</sup>, as doth the <sup>9</sup> Eccl. 32. 2  
Sun, which rising spreadeth his beams  
ouer all the parts of the earth, & as the  
light of the morning<sup>r</sup> when the sunne <sup>7</sup> 2, Sa. 23. 4  
appeareth early, when it shineth with-  
out the cloudes.

After the same sort giue vs thy cleer-  
nesse, and shew thy countenance ouer  
vs; that lightened by thy word, wee  
may walk all this day long circumspec-  
tly & warily in the wayes of thy com-  
maundements, that, being blinded in  
the day time, we run not into darknes.  
neither grope<sup>r</sup> at noone day as in the <sup>1</sup> Job. 5. 14  
night, wandering from the pathes of  
thy iudgements.

O God be mercifull vnto vs, and <sup>1</sup> psa. 67. 12  
blesse vs, shew vs the light of thy coun-  
tenance, & be gracious vnto vs: That  
wee may knowe thy way vpon earth,  
and thy sauing health vpon all Nati-  
ous:

O most merciful God <sup>9</sup> turne thine <sup>1</sup> psa. 69. 17  
eyes of compassion vpon vs, and haue  
mercy vpon vs.

Look vpon vs <sup>7</sup> with thy favorable <sup>1</sup> psa. 31. 18  
countenance, & turn not thy face from  
thy seruants.

Open our eyes <sup>7</sup> that we may con- <sup>1</sup> psa. 119. 18  
sider the wonderfull things in thy law:

E 2

and

Let

**Exod. 16. 7** and make vs in the morning <sup>2</sup> to behold thy glory.

**Ecc. 23. 4** O God, guider of our life <sup>2</sup> forsake vs not, neither giue vs proude looks, and turn from vs the filthinesse of desire. Remoue from our hearts all concupiscence, and take from thy seruants too ouerbold a stomach, suffer vs not to run headlong into riotousnesse, and belly cheere, let not vnlawfull loue ouercom vs, and giue not thy seruants ouer into impudent minds. Turne our eyes <sup>b</sup> that they beholde no vanitie, strengthen vs in thy way; & grant that the offences in this world ouerthrowe vs not.

**Psal. 119. 81** Behold, Lord <sup>c</sup>, our soules lust after thy saluation, and wee long for thy word.

We beseech thee, O Lord, with a most earnest affection, and humbly craue at thy merciful handes that this day and euermore thou wilt keep vs, and al ours, <sup>d</sup> from the arrow flying in the day, from the pestilence & plague that destroieth at noonetide. Hide vs vnder thy wings, & vnder thy feathers we will haue hope.

**Psa. 69. 23** Blinde the eies <sup>e</sup> of our enemies that they see not, and make their loynes alwaies



2 *for our redemption.*

53

alwaies to tremble. But opene thine eyes  
ouer vs, and be thou vnto vs a mightie  
protector this day, a firmament of  
strength, a couering against heate and  
parching, a shadowe at noone tide, a  
defence from offending, an assister  
from falling, a comforter of our soules,  
a lightener of our minds, & a giuer of  
health & happines in Christ our Lord,  
Amen.

**A Thanksgiuing for our  
redemption.**



O Iesu Christ, son<sup>e</sup> of the  
liuing God, which art<sup>e</sup>  
eternall word<sup>e</sup> that was  
in the beginning: the  
true and substantiall I-  
mage<sup>e</sup> of thine eternall Father; the  
character and brightnes of his glory;  
begotten of him before all worlds, of  
one vndiuided essence, of like maie-  
stie and equall glorie.

We worship thee, light of lights, ve-  
rie God of verie God, begotten, not  
made, of one substance with the fa-  
ther, by whom<sup>e</sup> all things were made.

We thanke thee for all thy bene-  
fits generally, and specially for that at

E 3

an

Gal. 4.4

an appointed time<sup>e</sup>, according to the eternal counsell and decree of the Father, thou diast voluntarily for vs mē,  
 & for our saluation descend from heauen, and wast incarnate by the holy Ghost, borne of the vnspotted & pure virgin Mary, and truly took our flesh vppon thee; and saued vs miserable, wretched, and damned sinners; and deliuered vs from death, & power of  
*fr. Pet. 1.18* Satan<sup>e</sup>, not with gold and siluer; but by thine holy and precious bloud, and by thine vnderferued passion & death, and that of thine infinite goodnesse & mercy without anie merits or worthinesse of ours.

For all which we yelde thee most heartie thanks, as wee are bound. For thou alone being iust hast satisfied by thine obedience the iudgement of the Father; and on our behalfe offering the sacrifice of thy bodie, hast deliuered vs from the tyrannie of death, whereby we were helde Captiues. For so great was the displeasure of the Father against our sinnes, that no creature could assuage the same, but thou alone; O onely begotten Sonne of God

O Christ most mercifull God, how  
 ineli-

inestimable is thy loue towardes all  
 mankinde; how infinite and vntpeak-  
 able thy goodnesse, how wonderfull  
 thine humiliry. For<sup>s</sup> thou being iust *g. Rom. 5. 6*  
 didst die and suffer for the vniust. A  
 greater loue<sup>h</sup> can no man haue, then *h Ioh. 15. 13*  
 to giue his life for his friend; but thou  
 commendest thine abundant & most  
 burning affection toward vs, in that  
 being void of all fault, thou wouldest *i I. pet. 2. 22*  
 suffer death for our sakes, beeing as *Rem. 5. 6*  
 yet straungers<sup>k</sup>, and thine enemies, *k Col. 1. 21*  
 and hast reconciled vs by thy death  
 vnto the Father, and appeased his  
 most heauie displeasure, forgiving all  
 our finnes; and canceling the hand-  
 writing<sup>l</sup> which was against vs, which  
 was contrarie vnto vs, hast taken it *l Col. 2. 14*  
 ont of the waie, and fastened it vpon  
 the Crosse: and hast spoyled princi-  
 palities and powers, and made a shew  
 of them openly, triumphing ouer  
 them by thy selfe, and by thy pro-  
 fitable arising againe from the dead,  
 hast repaired our true righteousnesse  
 which consisteth in the forgiving of  
 our finnes, and hast made vs accep-  
 table to thy Father, whereby wee  
 please him through our reconciliati-  
 on, thou doest comfort our hearts by

the preaching of thy Gospell, which  
worketh in vs the beginning of eter-  
nall life, and by thine holy spirit thou  
kindlest in vs like motions vnto thy  
selfe, whereby wee please thy father  
through thee and thy obedience.

*m* Ioh. 1. 29 O Lord Iesu Christ, Lamb of God  
which takest away the sinnes of the  
world, haue mercy vppon vs; thou  
which sauest vs through thine owne  
merit and vertue graunt vs thy grace,  
that the fruit of thy most sacred passi-  
on may worke effectually and profi-  
tably within vs: let not the labour  
which thou hast taken, and the paine  
that thou hast suffered for our redép-  
tion, be in vain through our vnthank-  
fulness.

*m* 1. Co. 1. 23 O thou eternal Intercessor, word of  
God, and his wisdom, which out-  
wardly speakest vnto vs by the prea-  
ching of thy Gospell, instruct inward-  
ly our troubled hearts by thy liuely  
word, and effectuell consolation that  
being mindful of thy sacrifice and suf-  
fering for our sinnes, we may feel true  
comfort and peace of the holy Spirit  
in our hearts.

Kindle in our breasts a liuely faith  
depending vpon thy benefits; that be-  
ing

2 *for our redemption.*

57

ing deliuered from y<sup>e</sup> feare of hell, we  
may finde righteouſnes in thee, and <sup>o 1.co. 1. 30</sup>  
eternall life. For thou didſt ſuffer <sup>p Rom. 4. 25</sup> for  
our finnes and riſe againe for our Iu-  
ſtification, that liuing we ſhould here-  
after not lue to our ſelues, but to thee  
which diedſt, and roſeſt again for vs.

Grant therefore <sup>q 2.co. 5. 15</sup> that likewise be.

ing quickned we may riſe again from  
all our finnes, & lue in thee, and maie  
bee thine properly abiding in thy  
kingdome, & ſerue thee with a willing  
mind in righteouſnelle and true holy-  
nes: ſo that at the length in the latter <sup>r 1 Pet. 3. 21</sup>

daie we may riſe againe with our bo-  
dies, vnto a bleſſed life; and ſo both in  
bodie and ſoule being redeemed from  
all euils, in perpetuall bliſſe and happi-  
neſſe may triumph with all thine holy  
Angels, Patriarches, Prophets, and all  
thine elect, and indued with vnſpeak-  
able and euerlaſting ioy, may praife  
thee our ſauour, which haſt aſcended  
aboue al the heauens, and ſitteſt at the

right hand of God the father Al-  
mightie, with whom thou li-  
neſt and raigneſt for  
euermore.

E 5

A



## 3. A praier for Faith.

Reue. 1. 8



1 Iam. 1. 7

Phi. 1. 17

Col. 1. 11

Eternal God & heavenly Father, which art Alpha & Omega, the beginning and the ending: thou art the cause & absolute perfection of our life and salvation: the everlasting and infinite good from whom proceedeth euery good giuing, and euery perfect gift, to wit from the father of lights, with whome is no variablede, neither shadding by turning.

Wee beleech thee in the name of our Sauour Christ thy Sonne, that through thine holy Spirit thou wilt plant in our hearts a true knowledge of the same thy Sonne, and keepe vs therein euermore; and make it plentifulfull and prosper euerie daye, that replenished with the knowledge of thy wil in al wisdom and spirituall vnderstanding, we may walke worthy the Lord, pleasing thee in all things, being fruitfull in all good works and increasing in thy knowledge: strengthened in all mighte through his glorious power vnto all patience, & long suffering

ring with ioyfulness: and may abound <sup>1. Cor. 1. 7</sup> in faith and word, and knowledge and all diligence.

For this cause we bowe our knees <sup>f</sup> vnto the Father of our Lorde Iesus <sup>f</sup> Eph. 3. 14. Christ ( of whom is named the whole familie in heauen and in earth ) that thou wilt grant vs according to the riches of thy glorie, that wee may bee strengthened by thine holy spirit into new men, that Christ may dwel in our hearts by faith; and being rooted and grounded in loue, may be able with all saints to comprehend the true knowledge of thine essence and will according vnto thy word reuealed.

No man hath seene thee, O God, <sup>g</sup> 1. Ioh. 4. 12. at any time, neyther hath any beheld the countenance of thy Maiesie. For <sup>h</sup> no man knoweth the sonne which is <sup>h</sup> Ma. 11. 27. of thy very substance, but thou the Father alone, neyther hath any known thee but the son, and he to whom he dooth reueale thee.

Wherefore we beseech thee of thine infinite goodnesse and mercie <sup>d</sup> drawe <sup>d</sup> Ioh. 9. 44. vs vnto him, and let him bring vs vnto thee. Giue the knowledge <sup>h</sup> of salua. <sup>h</sup> Luk. 1. 77. tion to thy people, by the remission of their finnes, through thy tender mercie;

Eph. 1. 7

mercie: that in thy sonne<sup>1</sup> wee maie  
find righteousnesse. euen remission of  
sinnes, reconciliation and newnesse of  
our mindes, through the holy spirite,  
whereby we may become heires of e-  
ternall life beeing iustified<sup>m</sup> by the  
grace of Christ, in whom we beleewe,  
which was offered for our sinnes. For  
he taking our punishment vpon him-  
selfe, did satisfie thy iustice fully, and  
washed vs by his pretious blood<sup>o</sup> from  
all iniquities, and reconciled vs<sup>o</sup> in  
the body of his flesh through<sup>h</sup> death, to  
make vs holy and blamelesse, & with-  
out fault in thy sight.

Titus, 3. 5

Reue. 1. 5

Col. 1. 21

22

Make vs therefore strong in faith;  
and constant to resist all the engines of  
Satan, and proceeding from faith to  
faith, to attaine that righteousnesse  
which is auailable before thee by the  
redemption<sup>r</sup> which is in Christ Iesu,  
whom thou hast appointed to be a re-  
conciliatio through faith in his blood;  
that iustified by his grace wee may  
haue peace of conscience, and free ac-  
cesse vnto the Father.

Rom. 3. 24

25

Holy and mercifull God, we hum-  
bly beseech thee, which hast raised in  
vs the sparkles of true faith, make per-  
fect this good worke which thou hast  
begun

*for faith.*

61

3 began in vs <sup>1</sup> and finishe and bring it <sup>9</sup> Phil. 1. 6  
vntill y day of our Lord Iesus Christ,  
wherby aboundng more and more in  
knowledge and in all iudgement, wee  
may allow the better, & be pure with-  
out offences vntill that day, filled with  
the fruits of righteousness, which are  
by Iesus Christ, vnto the glory and  
praise of God.

9

10

11

Wherefore <sup>1</sup> appoint thy strength, <sup>1</sup> Psal. 68. 28  
establishe, O God, what thou hast  
wrought in vs : that fighting <sup>1</sup> a good <sup>1</sup> 1. Tim. 1. 7  
fight we may retaine faith and a good  
conscience, least vnder persecution  
and aduersities being tossed, we make  
shipwrack of our faith.

19

Helpe our weake and feeble faith;  
which is like the graine of mustarde-  
seede within vs <sup>1</sup>, that increasing day-  
lie more and more, it may take deepe  
rote, and remaine firme alwaies and  
immoueable : and neuer vanish away  
among so many sects and diuisions in  
this world.

Mat. 17. 20  
Luk. 17. 6

Extinguish all the doubtings of thy  
will sticking in our corrupt nature, let  
vs not mistrust thy promises of eternal  
and temporall benefites : but apply-  
ing thy promises vnto our selues, al-  
waies giue credit vnto thy word, and

so

so depending wholly therevpon, contrarie to al sense of humane reason, we shall obtaine a crowne of immortall glorie.

Graunt likewise heauenly Father,  
 ¶ Jam. 2. 24 ¶ that our faith be not barren, vaine or  
 ¶ Gal. 5. 22 ¶ dead without good works, and fruits  
 ¶ 1. pet. 1. 9 ¶ of the spirit, but effectually, working  
 ¶ 1. Cor. 13. 1 by charitie, that we may receiue the  
 end of our faith, euen the saluation of  
 our soules, and behold thee, whom  
 wee nowe see by faith as it were in a  
 glasse darkelie, in another world, lo-  
 king vpon thy maiestie face to face in  
 Christ our sauiour, our Lord and God.  
 Amen.

#### 4. A praier for the King- dome of God.

¶ Th. 2. 12



¶ Mat. 6. 33

¶ Mercifull and gracious  
 God which hast cal-  
 led vs vnto thy king-  
 dom and glorie, and  
 of thy fatherly and  
 good pleasure inioy-  
 ned vs thereto, that first & afore al things  
 we should seeke thy kingdom, and the  
 righteousnesse thereof.

We beseech thee through, and for  
 thy



thy Son our Lord and Sauour Christ his sake teach our weake mindes, gouerne our wils and hearts, that without inverting this thine appointed order, we may first seek that thou maiest shine within vs, apprehend thy righteousness by a true and liuely faith, and be vnitd vnto thee our Eternall king

Grant therefore that thy word may bee preached euerie where plainly and purely without fraude, and that we may cast downe all our imaginations, and euerie hie thing that is exalted against thy knowledge. & leade our vnderstanding captiue to the obedience of thy word which thou haste deliuered: and obey the Gospell in al simplicitie of faith, according to the good pleasure of thy wil<sup>d</sup> to the praise of the glory of thy grace. 1. Co. 10. 5

Assist vs O our Father, which art in heauen, that both thy word may be purely and sincerelie preached, and we thereby, as becommeth the sons of God, reformed in our liues.

Giue vs thine holy spirit, that we may beleue thy worde through thy grace, and so leade a godly & vertuous life in this worlde, and liue hereafter

after with thy sonne in eternall blisse:

Breake thou off, and hinder all the consultations and deuises both of the diuell, the worlde, and the flesh which do neyther sanctifie thine holy Name nor suffer thy kingdom to be brought vnto vs,

Comfort and keepe vs strongly in thy word and faith, euen till our T uer end, y so both thy good and gracious wil may be done in our hearts, & they which as yet beleene not thy word, by our good conuertation \* maie bee wonne to thy Gospell, & glorifie thee our God to the increase of thy celestially kingdom,

e 1 Pet. 2. 12

f Col. 1. 12

Make vs meete to be partakers of the inheritance of the saints in light, Thou which haste deliuered vs from the power o<sup>c</sup> darknes, and translated vs into the kingdom of thy beloued

g Mat. 3. 17

h Col. 1. 14

Sonne & in whom<sup>b</sup> we haue redemption through his blood, that is the remission of sinnes, that we may be grounded and established in faith, and not moued awaie from the hope of the Gospell, but may walke<sup>i</sup> vnblameable, and without fault in thy sight, as it becommeth the children of light<sup>k</sup> in all godlines and honesty.

i 1. Cor. 1. 8

k 1. Tim. 2. 2

And

4 for the kingdom of God.

And forasmuch as thy <sup>kingdome</sup> (Ro. 14. 17.)  
is not in meat, nor drink, neither con-  
sisteth in ceremonies, and traditions,  
which are inuented by man, neither  
commeth it with obseruations<sup>n</sup>, nei-m Luk. 17.  
ther is it in word<sup>n</sup>, but in righteous-20.  
nesse<sup>n</sup>, and peace, and ioy in the holy  
Ghost, and in power; Grant O eter-21. Cor. 4. 20  
nall God, that we, being born anew  
by the word and holy Spirit, may  
attaine the inheritance<sup>r</sup> of eternall  
life, and lifting vp our hearts on high  
where Christ sitteth at thy right hand,  
may set our affectiōs on things which  
are aboue, and not on things on the  
earth.

Therefore be thou present with vs  
in these latter daies of the world, and  
begin thy kingdom in vs: prosper the  
same with thy diuine assistance, that  
wee may be conformable vnto thy  
godly pleasure, purchasing thy fauor  
in this World; and afterwards in thy  
newe Kingdome, in the Kingdom<sup>e</sup> of  
glory, where thou God art all in all,  
may ioyfully remain with thee for e-  
uermore.

Graunt therefore that wee may be  
poore in spirit, in heart humble, sor-Mat. 5. 3  
rowfull in minde for our offences, and  
may

And

Mat. 5. 6

may with all our hearts hunger<sup>u</sup> and thirst after righteouſnes make vs lowly and curteous; liberal and pittifull; pure in heart, and peacemakers, likewise in persecutions and troubles patient that we neither take nor give offence vnto any: but may exercise our selues in the works of charitie, and of mercy, feeding the hungrie<sup>x</sup> giuing drink to the thirstie, cloathing the naked<sup>y</sup>, lodging strangers, comforting the weak and visiting the imprisoned.

Ma. 25. 35

Esa. 58. 7

Finally, of thine abundant mercy, grant that in thy last iudgement wee may heare that ioisfull & most comfortable voice of thy welbeloued Son.

Ma. 25. 34

saying, <sup>z</sup> Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world, Amen.

### 5. A Prayer for Magistrates.



Most mightie GOD,  
King of all the worlde,  
which by thine holie  
Spirit hast commanded

Mat. 23. 38

that Supplications,  
prayers, intercessions, and giuing of  
thanks

for Maiſtrates.

67

thanks be made for all men, for kings <sup>1 Tim. 2. 2</sup>  
and for all that are in authoritie, which <sup>b Eccl. 10. 4</sup>  
thou haſt placed to be Rulers of the  
earth according to thy good wiſdom  
& ſeruing ouer them at thy good plea-  
ſure. For thou exalteſt ſome vnto the  
top of honor, & proteſteſt their dig-  
nitie (thou calleſt not down the might-  
ty which art mighty thy ſelf) and pla-  
ceſt ſome in their throne. For all pow-  
er <sup>c Iob. 36. 7</sup> is from thee. <sup>d Rom. 13. 1</sup>  
<sup>Wiſe. 6. 3</sup>

Wee beſeech thee therefore euen  
with deep ſighes of heart, O Lord of  
Lords, that forgiuing our ſinnes thou  
wouldeſt giue good Rulers; and alſo  
maintaine their authority. For among  
men there is no place for lawe and iu-  
ſtice, where the Rulers and Princes  
whome thou haſt appointed, are not  
feared.

Vphold al the ſtates, and gouernors  
of this Realm; and proteſt them from  
deſtruction in theſe grieuous calami-  
ties, & miſerable diſorder of theſe lat-  
ter daies.

Eſpecially preſerue our noble king  
and his godly Counſaile: grant them  
a long healthfu'l and godly life, that  
they may deuoutly ſerue thee, & iuſtly  
do their office.

Ligh-



Lighten their minds with the know-  
ledge of thy sacred word, y<sup>e</sup> they may  
deale wisely \* and bee learned which  
11 iudge the earth; seruing thee in feare,  
and reioycing in trembling.

Let them embrace discipline, and  
kisse the Son, the Sauior of the world,  
12 lest happily he be angrie, and they pe-  
rish in the way.

Blesse them O God; that they may  
fEsa. 49. 23 alwaies hope in thee, nourish thy mi-  
nisters, giue reliefe vnto thy Gospel, &  
gPsal. 24. 7 open their gates that the king of glo-  
rie may come in, the Lord of power  
which is mightie in battell.

8 Giue them a care of godlinesse, that  
they may giue their goods to the ere-  
cting & cherishing of the Church; and  
shew themselves patrones and defen-  
ders of the same.

Make them diligent in rooting out  
superstition; and in promoting thy  
kingdome, in maintaining the purity  
of doctrine, in remouing all offences;  
and finally in wiping away all filthi-  
nesse, which doth defile thy religion, &  
deface thy glory, that the comers af-  
ter vs haue none occasion of trasgres-  
sing.

Blesse them with sober counsaile,  
wise-

wisdom, industrie, and <sup>b</sup> courage of  
mind.

*b Ex. 18. 2 r*

Giue them good successe in al their  
enterprises, and prosper their doo-  
ings.

Let them consider that they are pla-  
ced to defend the good and innocent:  
& with seuerer punishment to correct  
the wicked and rebellious, so shall  
wickednes<sup>b</sup> be taken from among vs,  
and the publike state remain in safety,  
to the preservation of mankind, and  
continuance both of common & chris-  
tian peace, to the glory of thy sacred  
Maiestie, and the commodity of their  
subiects, to the rooting out of igno-  
rance & error; and to the furtherance  
of good arts, honest trades, and libe-  
ral studies.

*b Rom. 13. 4*

*b De 1. 12. 1 r*

And forsomuch <sup>a</sup> as the heartes of *(Pro. 21. 2*  
Kings, Queenes, and of all men, are  
in thy handes, so that thou canst  
turne them at thy pleasure, wee be-  
seech thee, Almighty and mercifull  
G O D, that it would please thee to  
turne from crueltie to clemencie the  
mindes of all Tyrants and vnnmerciful  
Princes, that they moue not warre a-  
gainst thee rashly, wherby the course  
of thy diuine word may bee hindred:  
world-

worldly substance wickedly consumed  
& their subiects polled vnreasonably  
and deuoured.

m Ro. 13. 4.

But giue vnto all in authoritie quiet  
hearts, desirous of Christian concord,  
that they may remember they are the  
Ministers of God to maintain his glo-  
rie, and to keep their people from in-  
iurie, and oppression; and beare the  
sworde<sup>m</sup> to take vengeance on them  
which do euil, on the behalfe of God.  
For they rule not for their own cause,  
but for the publike welfare, neyther  
may they doe what they list, but are  
bound to seek the profit of their sub-  
iectes, and to set foerth the glory of  
God.

x Eph. 6. 9

o Psal 9. 7

2. Cor. 5. 10

Let them not therfore abuse their  
authoritie and power; but grant them  
grace to remember continually that  
they are mortal men whose Lord is in  
heauen, which respecteth no person,  
and afore whose iudgement seat<sup>o</sup> they  
must all appeare, and giue an account  
vnto thee the true & righteous God,  
Iudge both of the quick & dead,  
which raigest and rulest  
for euermore,

Amen.

## 6. A PRAYER FOR *Subiects.*



Most mercifull God, at  
thy beck doo all things  
bowe, both in heauen  
and in earth : to thy  
voice doe both windes  
and seas obey, confessing thy Maie-  
stie.

<sup>a</sup> Ma. 8. 26

Euerie knee <sup>b</sup> boweth vnto thee <sup>b</sup> Ph. 2. 10  
both of things in heauen, and things <sup>c</sup> Es. 45. 23  
in earth, and things vnder the earth:  
meete it is also that wee obey thee  
which hast commanded all subiects to  
giue due obedience <sup>c</sup> and reuerence <sup>c</sup> Ro. 13. 1  
vnto their lawfull Magistrates : which  
subiection thou hast inioyned vnto vs  
not onely to auoid punishment, but  
especially to keep and retaine a good  
conscience

For all authoritie is ordained by  
thee <sup>d</sup>, that the world euery where <sup>d</sup> Ro. 13. 2  
may bee godly and quietly gouerned.  
For much more safely doe we liue vn-  
der lawes and iudgement, than if eu-  
ery man had the bridle at will to  
roaue as he list.

We beseech thee therefore, O eter-  
nal God, that first of al in euery thing,  
and

and in all things, wee may obey thee  
 1. Ti. 1. 17 our most high & mightie God, king  
 of the whole world before any crea-  
 ture, and that in true faith and godly  
 feare,

f Epes. 6. 5 Next that all subiects, and priuate  
 persons with all singlenes of hart in all  
 things, which are not contrary to thy  
 word, may obey their publick Magi-  
 strate hauing power and authoritie o-  
 uer them: and submit themselues to  
 1. pet. 2. 3 euery ciuil ordinance, for thy sake, not  
 to the king onely, as to the chiefe, but  
 to other inferiour officers, sent from  
 him, for the punishment of euil doers,  
 and for the prayse of the good. Let  
 them alwaies remeber that this sub-  
 iection & obedience thou requirest to  
 be shewn, as to thine own ordinance;  
 whereby the safetie of mankinde is  
 maintained.

Wherefore bend thou our hearts,  
 and guide then, that we enuie not the  
 honour due to our superiours, neither  
 vpbraide, nor backbite them, but rather  
 honouring them most dutifully, may  
 1. Ti. 2. 1 both praie for them, and paie with  
 willing mindes whatsoever by the ci-  
 uill law, and by nature wee are bound  
 to doe.



Be it far from vs, O almightie God,  
that any of vs shoulde despise, raile<sup>1</sup>, <sup>Ex. 22. 28</sup>  
or in his heart wish euill vnto his Prince <sup>Acts. 23. 5</sup>  
or superiors.

For thou hast vouchsafed them the  
title of Gods<sup>a</sup> in the holie Scriptures: <sup>psal. 82. 6</sup>  
because they rule in thy steede heer on  
the earth.

Hence it is, that whosoever resist  
their superiors<sup>1</sup>, and forsake the yoke <sup>Rom. 13. 2</sup>  
of obedience, are said to resist thine or-  
dinance, and shall purchase to them-  
selues iudgement, running into the  
foule crime of treason against thy sa-  
cred person, and staining their consci-  
ence with the filthie spot of obstinacie  
and disobedience, giuing an occasion  
vnto the wicked to slander thy Gos-  
pell.

Grant also that inferiours & subiects  
bee not burdened with ouer great and  
new exactions, vnlawfull paiments, and  
intolerable tributes, neither oppressed  
with greuous seruitude, or pilled by  
any violence or tyrannie.

And if in any place Lyons and  
Woolues shew their crueltie towards  
thy seruants, their godlie subiectes,  
plucking their skinned<sup>m</sup> from them, <sup>m Mic. 3. 2</sup>  
breaking their bones, and deuouring  
thy

psa. 14. 4

1. pet. 1. 7

Wisd. 3. 5

Deut. 8. 2

Ecclef. 2. 5

Prou. 17. 3

psal. 9. 7

psa. 9. 18

Exod. 3. 7

Deut. 4. 20

thy people none otherwise then if they should eate bread<sup>a</sup>, giue patience vnto thine afflicted members, that they may quietly sustaine their miserable seruitude, as a crosse sent from thee<sup>a</sup> for a triall of their faith and patience.

Aide vs with thy comfort, whereby we may with patient mindes suffer the troubles, which in this laste and doeing age of this worlde more and more encrease, remembring that thou God, haste prepared thy throne<sup>a</sup> in iudgement, to iudge the world in equitie, and thy people with righteousnesse, to be a refuge for the poore, and an helper in due time euen in affliction. For the poore shall not alwaie be forgotten: the hope of the afflicted shall not perish for euer.

Wherefore listen thou vnto the prayer and sighes of thy seruants which cry vnto thee, and aide them as thou didst the children of Israel, whose miserie, calamitie and bondage thou didst be- hold<sup>a</sup> deliuering them from the greuous seruitude of Egypt: and bringing them out of the yron furnace of Pharao, through thy mightie and stretched out arme.

Keepe

Keep vs also from vngodly and idolatrous Magistrates, that we be not vnder the yoke and gouernment of infidels and Ethniks, which will bee vnto vs and our posteritie in stead of thorns and pricks: offering continuall occasions of Apostasie, and reuolting from true religion.

Suffer not the rod of the wicked to rest vpon the lot of the righteous, lest the righteous put forth their hand vnto wickednesse. # Psal. 125. 3

Breake in peeces the scepters of the wicked: and deliver vs from the yoke of sinne, that we offer not our members as instruments of vnrighteousnesse, and that wickednes raigne not in our mortall bodies to the suppressing of y<sup>e</sup> soule and body, which liuest and and raignest in ail eternitie, Amen.

### 3. A Prayer against the enemies of Gods truth.



GOD most high, whose dwelling is about the cloudes, and rulest all things both in Heauen and earth: VVhy doe the Heathen rage, and the people imagine

# Psalm. 2. 1

F 1

gine

Keep

Psal. 2. 2

giue vaine thinges? The Kings of the earth stand vp, and the Princes are assembled together against the Lord, and against his anointed.

b Psal. 3. 1

O Lord <sup>o</sup> how are they increased which trouble thy Church! many rise vp against thy word to ouerthrowe and roote it out, and in place thereof would bring in & confirme most blasphemous idolatry.

c Psal. 2. 2

They take wicked counsell<sup>e</sup>, and deuise diuelish snares to banish out of this world the true professors of thy religion; they imagin deceit to destroy the godly of the earth.

d Psal. 7. 14

e Esa. 59. 4

Iob. 15. 35

Behold <sup>d</sup>, they trauaile with wickednes, for they haue<sup>e</sup> conceived mischief: but destroy thou, O Lord, such fruites of theirs. They sit in the darke with their garrisons like a Lyon. Their eyes <sup>f</sup> are bent against the poore. They ly in wait secretly euen as a Lyon in his den; to teare and kill they are ready. For with stretched out throte, and open mouth they prepare themselues to deuoure vs.

f Psal. 10. 8. 9

Psal. 7. 2

Their throte is an open sepulchre, and they flitter with their tongues; iudge them, O God, let them fall from their counsell<sup>s</sup> <sup>h</sup>, cast them out according

g Psal. 5. 9

Rom. 3. 13

h Psal. 5. 10

ding to the multitude of their iniquities, because they haue rebelled against thee, O Lord.

Deliu<sup>r</sup> vs not into their hands. For the vngodly hath sayd in his hart<sup>i</sup>, God hath forgotten, hee turneth away his face, and will neuer see. Psal. 10. 11

Wherefore arise, Lord lift vp thine hand, and forget not the poore. 12

Arise <sup>k</sup> O Lord in thy wrath, and lift vp thy selfe against the rage of thine enemies. Psal. 7. 6

Vp<sup>l</sup>; why sleepest thou O Lord? Awake, and be not farre off for euer. 1 ps. 44. 23

Wherefore hidest thou thy face?

Wilt thou <sup>m</sup> forget our misery and afflictions? Help and redeem vs for thy Name sake; least the enemy say I haue preuailed against them. 24  
m psal. 15. 1  
4

Deliu<sup>r</sup> vs, O Lord, from the hand of strag<sup>ers</sup> whose mouth talketh vanitie; and their right hand is a right hand of falshood; their doctrine is paine and griefe. For <sup>o</sup> they haue left of to vnderstand and doe good: neyther doo they regard the workes of thine hands: therefore destroy and ouerthrow them, so that they be neuer able to rise againe. Psa. 144  
11  
Psa. 16 3

O God of Sabbaoth, fight thou against them <sup>p</sup> that fight against vs, lay <sup>p</sup> ps. 35. 12  
F 3 hand



hand vpon thy shielde and buckler, and stand vp for our help, bring out also the  
3 Speare and encounter with them which persecute vs, that we may know thy saluation on the earth.

Giue the victory ouer thine enemies vnto our Magistrates, Captaines, and conducters of thy people.

9 Psal. 144. 1

Blessed be the Lord our strength, which teacheth the hands of our Souldiers to fight and their fingers to warre. For thou art our aide, and the defence in whom we trust, thou destroyest al our enemies.

1. Mac. 3. 19

For the victorie commeth from  
2. Ch. 20. 6 heauen, and is not gotten by the mul-  
psa. 33. 16 titude of an host.

The King is not saued by the multitude of warriours: neyther is the mightie man deliuered by his greater strength. An horse is a vaine thing, and shall not deliuer any by his mightie bones.

1. Iudith. 9. 11

Iudg. 7. 2

2. Ch. 14. 11

2. Chr. 16. 8

psal. 3. 8

2. Psal. 10. 15

But thine, O Lord, is the power. Thou canst as well saue by a few as by manie.

Saluation belongeth to the Lord, and thy blessing is vpon thy people.

Wherefore breake thou the arme of the vngodly, weaken their strength, bring

bring all their counsellis to nought; destroy them which trust in their multitudes, <sup>2</sup> and in their chariots, & in their speares, shelds and arrowes. For thou art our God which break'st the battels; the Lord is thy name. Judic. 9. 7

Lift vp thine arme as thou diddest in the beginning, & breake their strength with thy power. Ouerthrow their force in thy displeasure, which vow to violate thy sanctuary, & to pollute the Tabernacle of thy most glorious name. Grant Lord, that with their owne sword their pride may be cut off. 8

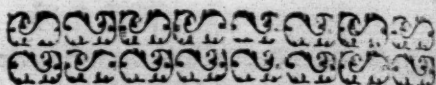
Let them all be confounded <sup>a</sup> which hate thee, let them <sup>b</sup> bee brought to shame which deale wickedly. Psal. 6. 10  
Psal. 35. 4

Let them bee as chaffe <sup>c</sup> before the wind, and let thine Angel scatter them. Psal. 35. 5  
Let the enemies of thy Church blushe and bee troubled greatly; let them bee turned backe and brought to speedie confusion, that thy name be

not blasphemed among

the Gentiles,

Amen.



## 8. Euening Prayer on *Monday.*

¶ Ps. 104. 16



Almightie, and mercifull  
God, thou hast made the  
Moone for certaine sea-  
sons <sup>a</sup>; the Sunne, which  
thou hast created, know-  
eth his going downe;

Thou makest darknesse, and it is night,  
wherein men betake them to rest, cease  
from their worke, and recreate their  
wearied members through sleep. Thou  
art the God <sup>b</sup> forming light, and crea-  
ting darknesse.

¶ Esa. 45. 7

Therefore in the euening wee will  
praise thee, and going to bed wil giue  
thee thanks, because thou hast kept vs  
this day, of thine onely mercy without  
any merit of ours, from all danger and  
hurt.

When we are in trouble wee call vpon  
thee, and in the euening wil we remem-  
ber thy mercy & truth, which thou hast  
shewed vnto vs abundantly.

¶ Psal. 119. 148

Our eyes preuent the <sup>c</sup> night wat-  
ches to meditate vppon thy wonderfull  
things; and our studies shall be alwayes  
on the excellency of thy name.

For

For <sup>a</sup> thou haste sent from heauen <sup>d psa. 57. 3. 4</sup>  
and deliuered vs ; and haste brought  
them to shame that trode vpon vs. O  
G O D thou haste sent thy mercy and  
truth , and taken our soules from the  
middles of them which compassed vs a-  
bout.

Therefore <sup>e</sup> wee will sacrifice free<sup>e</sup> <sup>psa 5.</sup>  
vnto thee, and praise thy most glorious  
Name . For, thou haste deliuered vs  
from all trouble, and our eyes haue seen  
our desire vpon our enemies.

O Lord God of our saluation<sup>f</sup>, daie <sup>psa. 88. 1</sup>  
and night doe wee crie before thee;  
when our eyes, are troubled through  
greefe and bitternesse of our soules, we  
poure out our teares before thee, and  
in this place we humbly beseech thee,  
couer and put out all our offences <sup>g</sup>, <sup>psa. 32. 1</sup>  
that as the Sunne of this daie is now  
downe and hidden : so thou wouldest  
also hide all our iniquities , and  
drowne all our offences <sup>h</sup> in the bot- <sup>h Mic. 7. 19</sup>  
tom of the sea, that they neuer be seene  
with eyes, nor come forth into iudgement.

O our God, wee blushe, and are a-  
shamed to lift vp our eyes vnto thee<sup>i</sup>. <sup>i Luk. 8.</sup>  
For, we are not worthy to lift vp our  
eyes vnto heauen, because<sup>k</sup> our sinnes <sup>k psa.</sup>

are more then the haire of our head,  
Our offences haue taken such hold on  
vs, that we are vnable to looke vp.

Dani. 9. 5. Wee haue sinned, O Lord, wee haue  
sinned<sup>1</sup> and haue committed iniquities:  
yea, wee haue rebelled, and departed  
from thy precept: and from thy iudge-  
ments.

6 Wee haue not obeyed thy seruants  
which spake in thy Name to our kinge,  
to our Princes and to our Fathers, and  
to all the people of the Land.

7 O Lorde, righteousness belongeth  
vnto thee: but vnto vs open shame and  
confusion.

m. Tob. 3. 2 O Lorde = thou art iust, and all thy  
works and all thy waies are mercy and  
truth; thou iudgeth trulie and rightly  
for euer. Remember vs, and looke vpon  
3 vs according to the multitude of thy  
mercies, neyther punish vs for our sins,  
nor remember our offences, nor our  
forefathers, which haue not obeyed thy  
commandements.

n. ps. 6. 6 Wee faint<sup>a</sup> in our mourning, we wil  
cause our bed to swim, and water our  
7 couch with teares. Our eies be troubled  
through the greefe of our wickednesse,  
and our faces be withered,

ps. 84. 8 O Lord God of hostes, ° heare our  
prayer.



prayer: O God our protector behold psal. 85. 4  
and looke vpon the face of Christ  
thine onlie begotten Sonne making  
intercession for vs, and wink at our of-<sup>p</sup> 1. Ti. 2. 5.  
fences.

Hide thy face from our sinnes<sup>9</sup> and<sup>9</sup> p<sup>c</sup>. 51. 12  
blot out all our iniquities. Create vs  
cleane hearts, O God, and renew right  
Spi-its within vs. Cast vs not awaie  
from thy presence, and take not thine  
holy spirit from vs. Restore to vs the  
joy of thy saluation, and establish vs  
with thy free spirit, that we may doe  
all things according to thy will, and  
serue thee euermore with a willing  
mind.

O Christ King of glory, we beseech  
thee, blesse, Lorde defend vs this night:  
let our rest bee in thee, graunt vs thy  
grace, that neither much sleepe over-  
whelme vs, nor Sathan invade vs, nor  
flesh betraie vs vnto him, and make vs  
guiltie in thy sight.

Let our eyes sleepe, but let our hearts  
wake: and cause thy right hand to pro-  
tect such as trust in thee.

O Lorde, Lighten our eyes that wee  
sleepe not in death, that Satan hurt vs  
not, and our enemy say<sup>r</sup>, I haue pre-<sup>p</sup> psal. 13. 4.  
uailed against them.

Watch:

Watch ouer vs, O eternall Sauour,  
lest the subtiler tempter ouertake vs,  
¶ Jerem. 51 and we sleepe a perpetuall sleepe, and  
¶ vers. 39, &c, wake no more. For thou art made our  
57 euerlasting helper.

¶ Psal. 17. 8 Keepe vs as the apple of thine eye,  
hide vs vnder thy shadow of thy wings,  
O Lord, that neither ouglie visions nor  
horrible dreames, nor sights and mon-  
¶ Wisl. 17. 4 strous apparitions trouble vs in the  
darke.

In thy name, O sweet Iesu will we go  
¶ Psal. 132. 3 to bed, and giue sleepe to our eyes,  
and slumber to our eye lids: compasse  
vs about, and raise vs againe to the ioi-  
ful sight of to-morrow light: and after  
this miserable life bring vs to the be-  
holding of eternall happinesse, that in  
¶ Psal. 36. 9 thy light we may see light, and  
euermore praise thee raigning  
world without end,  
Amen.



1, On Tuesdaie, Mor- 85  
ning prayer.



Almightie, euerli-  
uing, true, and merci-  
full, God eternall Fa-  
ther of our lord Iesus  
Christ, which toge-<sup>a Eph, 3, 9</sup>  
ther with thy Sonne  
and the Holie-Ghost haste created the  
frame of the worlde with all thinges  
therein contained, and preseruest the  
same as yet according to thy free plea-  
sure:

All creatures without ceasing euer-  
more should extol and praise thee: and  
that dooe even the verie fowles of the<sup>b Wis, 17, 27</sup>  
aire<sup>b</sup>, which earlie in the morning a-  
mong the thicke branches of trees, and  
fro the mids of rocks, giuing out their  
sound, and flying about in the aire with  
most pleasant tunes doo magnifie thee  
the eternall God, Lord, and Creator of  
all thinges.

And therefore wee men also early psal, 104. 11  
in the morning should praise thee for  
thy benefits, and euermore extoll thy  
mercie with diuine commendations.

Thou haste preserued vs this night  
passed, and from our cradles to this  
present

present houre hast thou kept vs safe.

Thou hast caused vs to come from sleepe and darknesse, vnto the light of this daie: & from our beds through thy benignitie we doo arise in safetie.

Hast not thou, O Lord, bin present with vs and watched vs, the insatiable crueltie of Satan had deuoured vs. Hadst not thou kept our houses and vs, the keepers of the citie had watched in vaine.

epi. 127.1

If the Lorde had not bin on our side  
 4 psa. 124.1 when men rose vp against vs, they  
 had then swallowed vs vp quicke when  
 3 their wrath was kindled against vs:  
 4 then had the waters (of troubles) drow-  
 ned vs, and the streame (of miseries)  
 5 had gone ouer our soules: yea, the  
 swelling and merciles water had gone  
 6 ouer our soules. Blessed bee the Lord  
 which hath not giuen vs a prey for their  
 7 teeth. Our soules are escaped, euen as a  
 8 birde out of the snare of the fowler, the  
 snare is broken, and wee are deliuered.  
 Our helpe is in the Name of the Lord,  
 which hath made both heauen and  
 earth.

Nowe harken therefore vnto our  
 .psalm. 5.2 wordes O Lord, marke our crie, vn-  
 derstand the voice of our praier, our  
 King

*Morning prayer*

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King and our God. For vnto thee Lord <sup>psalm. 5. 3</sup>  
wee will praie, heare our voice in the  
morning.

Earelie will we stand before thee, and  
beholde thy fortitude and Maestty, oo-  
king for thine assistance with a woon-  
derfull desire.

O God and gouernour, raise vs vp  
earelie<sup>1</sup>, carehe we shie liste vp our <sup>Esa. 50. 4</sup>  
eares to the hearing of thee our instru-  
ctor.

Open thou our eares: that wee re- <sup>g. Prou. 2. 2</sup>  
bell not against thee, neither yet goe  
backwaide; but let thy voice sounde in  
our eares: make them obedient vnto  
thee<sup>h</sup>, that wee be not obstinate like <sup>h. psal. 40. 6</sup>  
the serpent, neyther hardened like  
the deafe adder<sup>1</sup> which stoppeth her <sup>psal. 58. 4</sup>  
eares: but let them be open<sup>h</sup> to heare <sup>Esa. 8. 20</sup>  
thy Lawes and testimonies, and har-  
ken alwaies vnto the crye of the  
poore<sup>1</sup>; that the morning light maie <sup>pro. 2. 13</sup>  
rise vnto vs, and our light breake foorth  
as the daie, & our health spring vp sud-  
denly.

Againe, <sup>m</sup> shut vp our eares, hedge <sup>m Eccle. 28.</sup>  
them in with thornes, and put barres <sup>Verse. 24</sup>  
vppon them, that they neyther admit  
nor allowe false doctrines, and that  
they turne not: <sup>n 2 Tim. 4</sup> from the truth to fa-  
bles,



bles, and other follies.

But thou O our God and Creator,  
 • psal. 94. 6 which didst plant the eare<sup>o</sup> & hearest all  
 things, make the same with a willing &  
 ready mind to obey thee our maker &  
 Redeemer.

Heare vs, Lord, for thy louing kind-  
 p psal. 99. 16 nes is good : turne vnto vs according  
 to the multitude of thy tender mercies,  
 9 Lam. 3. 56 and stop not thine eare from our sigh-  
 ing and from our crie.

Incline thine eare<sup>r</sup>, O Lorde, and  
 r psal. 36. 1 heare vs, for we are poore and needie.  
 Haue mercie vpon vs O Lorde, because  
 we crie vnto thee all the daie long.

Let vs heare thy louing kindnes in  
 spsa. 143. 8 the morning: which is better than all ri-  
 ches, yea then life it selfe; make vs to  
 hearre ioy<sup>e</sup> and gladnesse, that the  
 • psal. 51. 8 bones which thou hast broken maie re-  
 ioyce.

We beseech thee, O eternal God, by  
 the Incarnation and natiuitie of thy  
 Sonne Iesu Christ, that through thy  
 worde entring into our eares, and  
 mindes, thou wilt transforme vs into  
 newe men, that we may bee borne of  
 thee, and as new borne babes<sup>a</sup> desire  
 that milke not of the bodie, but of the  
 minde which knoweth no deceipt:  
 where<sup>e</sup>

2 *for our sanctification.*

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whereby we may growe, and taste how <sup>1. Pet. 2.3</sup>  
 sweete thy promise is vnto the godly,  
 which embrace the same through faith:  
 and that laying aside all malitioulnesse,  
 and guile, and all dissimulation and en-  
 uie, we may walke as children, <sup>x. Cor. 14. 20</sup> but in  
 vnderstanding may be perfect. <sup>Mat. 18.3</sup>

And being thus regenerated keepe  
 vs, O eternall God, both this day and  
 at all times from euill tidings <sup>Psal. 112.7</sup> that  
 our eares heare no rumours of warres:  
 nor bee terrified by anie gricuous  
 chance.

Fil vs in this houre with thy fauour;  
 that all this day reioycing together, we  
 may delight in thy prayes, through  
 our Lord Iesus Christ, which liueth  
 and reigneth with thee for cuermore,  
 Amen.

2. A Thanksgiuing vnto God  
*for our Sanctification.*



**G**OD the holy Ghost,  
 which proceedest <sup>a</sup> from  
 the Father and the Sonne, <sup>a Ioh. 15.26</sup>  
 and with them art wor-  
 shipped and glorified in  
 the vnitie <sup>b</sup> of the true and eternall <sup>b 1. Ioh. 5.7</sup>  
 Deitie

Deitie, and art also the substantiall a-  
mitie betweene the FATHER and the  
SONNE.

We worship thee, wee praise and  
glorifie thee, and with our whole heart  
wee thanke thee for all thy benefites:  
especially for calling vs by the voyce  
e 2.Tim. I. 7 of the Gospell e vnto the Christian  
&c. congregation; for illuminating vs  
with thy giftes; for sanctifying vs  
with a stedfast faith, and for keeping vs  
hitherto in the same. For, by the water  
of holy baptisme powred into vs, thou  
doest continually worke in vs regene-  
ration d and renewing of the inwarde  
man.

Heerken wee beseech thee vnto our  
supplication, and teache vs miserable  
men, which by the proper strength of  
our onely reason e can by no meanes  
e Phil. 2. 13 trust in, or approach to CHR I ST our  
Lord and Sauiour: teach vs, O our God,  
f Io. 16. 13 what thy pleasure is, and leade vs  
g 1. Cor. 12. 3 into all truth. For e without thine as-  
sistance none can say that I E S V S is the  
Lord.

O blessed light, fill the inwarde part  
of thy faithfull; without thy grace no-  
thing is within man, which is not hurt-  
full.

Wash

2 *for our sanctification.*

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Wash that is filthy, water that is drie,  
heale that is wounded, bow the obsti-  
nate, cherish the frozen, and reclaine  
them which wander.

Giue to thy faithfull trusting in thee,  
the reward of well doing, the entrance  
into happinesse, & euerlasting comfort.

Thou in thy gifts<sup>b</sup> seauenfold, which <sup>b</sup>Esa. 1.3  
art the spirit of the Lord, the Spirit of  
wisdom and vnderstanding, the Spi-  
rit of counsell and strength, the Spi-  
rit of knowledge, and of the feare of the  
Lord: inspire into vs through the prea-  
ching of the Gospell, thine heauenly  
wisdom about thine essence and di-  
uine pleasure, which is hidd, from the  
world.

Grant that wee may know the Father  
and the Sonne by thee, and may al-  
wayes belecue that thou art the Spirit  
of them both; and so worship one God  
in Trinitie, and the Trinitie in Vnitie;  
whose will is, that not one should pe-  
rish<sup>1</sup>, but be conuerted and liue, and <sup>1</sup>Pse. 33. 11  
that as many as beleue in the Sonne <sup>Eze. 3. 11.</sup>  
should haue euerlasting life. For <sup>1</sup>Ioh. 6. 40.  
the Father sent the Sonne, not to condemn <sup>Ioh. 3. 17</sup>  
the world, but that the world through <sup>Ioh. 9. 36</sup>  
him might be saued. <sup>Ioh. 12. 47</sup>

O Lightener of the minde, peure  
vpon

Wash

*m* Mat. 5.8  
*p* sal. 24.4  
*n* loh. 15.29  
*i* oh. 14.26

vpon vs thy newe light, and purge the horrible darkenesse of our mindes, so that wee may see and knowe our chiefe Father, whome <sup>n</sup> pure eyes onely doe behold.

O thou heauenly comforter <sup>n</sup>, giue vnto vs a testimony, and graunt vnto our mindes a token of the certaintie of our beliefe, so that wee doubt not, neither wauer about thy diuine goodnesse towards vs.

*h* Heb. 4.16

Make our hearts quiet and secure, that with a full trust and confidence<sup>o</sup> we may approache to the throne of thine heauenly grace, receiuing <sup>p</sup> by adoption the right of children; and inflamed with spirituall ioy in all boldenesse and liberty <sup>q</sup> may crie, Abba father.

*p* Gal. 4.5

*q* Rom. 8.15

*r* Ep. 1.13.17

2. Cor. 5.5

Thou which art the earnest <sup>r</sup> of our inheritance to the redemption of the promise, and art effectuell by thy word and Sacramentes; signe our heartes with the scale of thy promise, whereby wee may haue the same, and retaine it surely in our heartes, through thy deede.

*s* 2. Cor. 1.22

Eph. 4.3

*s* loh. 16.7

Thou most faithfull Aduocate <sup>t</sup>, strengthen vs against all the assaults and tentations of Satan: So that we may neuer doubt of thy diuine prouidence



dence and predestination, whereby wee are chosen and called in Christ vnto euerlasting life, and neuer being stricken with a seruile feare, and oppressed with dreadfull doubtings, may in a rage fly and forsake our God.

O surpassing comforter, leaue vs not destitute of thine ayde and patronage; but vouchsafe euermore to bee present with vs in our crosses and troubles; least otherwise we faint. But rather make vs to reioyce in tribulations, knowing <sup>a</sup> *Iam. 1. 2, 12* that a crowne of life is laide vp for such as loue him.

O thou teacher of men, instruct vs how, and what wee ought to praie for <sup>a</sup> according to thy will, that wee may *x Rom. 8, 26* be heard: and make thou intercession <sup>y</sup> *1. Io. 3, 14* for vs, with sighs that cannot be expressed.

O thou cleanser of the heart, giue vnto vs the simplicitie of minde without gall and bitterness, which descendedst <sup>t</sup> in Iordan, vpon our Lord and Saviour CHRIST in the likeness of <sup>z</sup> *Ma. 3, 16* a Dove <sup>a</sup>, that wee may be voyde of <sup>b</sup> *Mirk. 1. 10* bitter enuie, and contention in our hearts; and haue no <sup>c</sup> roote among vs, <sup>b</sup> *Iam. 3, 14* that bringeth forth gall and worme. <sup>c</sup> *Deu. 29. 18* *Act. 8, 23*

O thou substantiall flame proceeding from the breast of the Father and his eternall Sonne, lighten our hearts with the fire of chaste and burning loue; thou which appearedst at the feast of Pentecost vnto the Apostles in clouen

<sup>a</sup> Act. 2.3 tongues <sup>d</sup>, like fire, see vnto our coldnesse, and comfort vs with thy quickning heat and breathings, that we maie receiue thy chrisme <sup>e</sup> and annoyment.

O thou guest of the soule, make thee a mansion place within the secret parts of our hearts: that we may be an house  
<sup>f</sup> 1. Cor. 3. for thy diuinitie <sup>f</sup> which may dwell perpetually in our members, and neuer depart from vs, through our Lord and Saviour Christ, Amen.

### 3. A Prayer for a stedfast hope.

<sup>a</sup> 2 co 1.3  
 Ephe. 1.3

<sup>b</sup> 1. Pet. 1.3



Blessed bee God <sup>a</sup> euen the Father of our Lord Iesus Christ, which according to his abundant mercy <sup>b</sup> hath begotten vs again vnto a liuely hope by the resurrection of his Son from the dead to an inheritance immortal

mortall, and vndeiled, and that vadeth  
not awaie, referued in Heauen for such  
as beleue on him, through the con-  
fessing of the trueth, which is accor-  
ding to godlinesse <sup>c</sup> vnder the hope of <sup>c</sup> Tit. 1. 4  
eternall life, which God, <sup>d</sup> that cannot <sup>d</sup> Nu. 23. 29  
lie, hath promised before the world be-  
gan.

For <sup>e</sup> we are saued by hope. But hope <sup>e</sup> Rom. 8. 24  
that is seene is no hope. For how can  
man hope for that which he seeth? But  
if we hope for that we see not, wee doo  
with patience abide for it. 25

For such is the will of Almightye  
God, that wee shall not haue saluati-  
on as long as wee are heere in this worlde,  
but onely in hope, nourishing the  
same as it were clasped in our armes:  
but then wee shall perceiue the same in-  
deed, when wee depart from hence one  
day.

For hope is the vnsseparable compa-  
nion of faith. For howe can that be ho-  
ped for, which is not beleueed? And  
this hope depending vpon the promise  
of God is so certaine, as if the thing it  
selfe were present. For God which hath  
promised to vs saluation, is truth <sup>f</sup>, and <sup>f</sup> Ioh. 14. 6.  
cann not deceiue, nor bee decei-  
ued. 16. 26

Wher-

Wherefore we beseech thee, O eternal Father, author of hope and comforts, filys with all ioy and peace in beleeuing, that wee may abound in hope, through the power of the Holy-ghost, and aboue hope <sup>b</sup> in hope beleeuing may neuer doubt of thy promises, but in a sure confidence of heart applie to our selues the remission of sinnes, and verily beliene that wee please thee through Christ, looking in a certaine and strong hope, through sufferance, for the saluation of our soules in the life to come.

And albeit the helpes of our happinesse appeare not in this world, yet let vs retaine a stedfast hope among all the terrors and feares of conscience; and neuer suffer the same to be taken from vs by any snares of Satan: but expecting that blessed appearing of the glorie of the mightie God, and of our Sauour Christ, which hath giuen himselfe for vs, alwaies fasten the same vpon the good things absente, and to come.

O thou onely begotten Sonne of God which hast loued vs <sup>k</sup>, and giuen vs euerlasting comfort and hope through grace, comfort our hearts, and establish

<sup>g</sup> Rom. 15.13

<sup>b</sup> Rom. 4.18

<sup>i</sup> Tit. 2.13

<sup>k</sup> 2. Thes. 2  
16. 17.

## for a stedfast hope.

establiſh vs in euery word and good worke ; that we ſticke not vncertaine, neither bee toſſed betweene hope and feare, but may hold faſt<sup>l</sup> the confidence and the reioycing of hope vnto the end; and that euery of vs<sup>a</sup> ſhewe the ſame diligence to the full aſſurance of hope vnto the end, that we be not ſloathfull, but followers of them, which through faith and patience inherit the promiſes, vntill approaching<sup>a</sup> neere vnto thee our eternal God, we poſſeſſe that verie happineſſe indeede, which wee now inioy by faith, and looke for in a certaine and ſtedfaſt hope.

Aſſiſt vs likewiſe, O Almighty God, that in all the waues of tentations and troubles of this world, we may patiently depend vpon thee, looking for corporall deliuerance according to thy will<sup>o</sup>: and though the ſame come not as we wiſh, but be kept from vs for a ſeaſon, yet let vs neuer doubt of thine ayde and deliuerance, but hope<sup>r</sup> that comming it will come, and will not ſtay.

For thou art faithfull and wilt not defraude our deſire, neither ſuffer vs to bee fruſtrate, thou art not woont to ſeede men with a vaine and deceiptfull

G I hope,

Heb. 3. 6

Heb. 6. 11

13

Heb. 7. 17

Math. 26

verſ. 39

41

Mar. 14. 36

p Hab. 3. 1



hope, but sometime by a little lingering thou wilt haue our faith and hope to be exercised through long suffering of our warfare.

Augustine.

For when our tribulation is in this worlde, our hope is touching the world to come. And certainly wee should perish, did not the hope of an other world comfort vs in the troubles of this present life. And therefore our ioy is not yet perfect, but in hope, which deceiveth no man.

ysa. 2. 11

Looke backe, O yee sonnes of men, and marke well: <sup>1</sup> was there euer any confounded, that put his trust in the Lorde? Or who hath continued in his feare and was forsaken? or whom did euer GOD despise, that called vpon him?

psa. 22. 4

Our Fathers <sup>2</sup> trusted in thee, O Lorde: they trusted in thee, and thou hast deliuered them; they called vpon thee, and were saued: they hoped in thee, and were not confounded. Therefore will we trust also in thee, O Lord, so shall we be safe from all our enemies.

psal. 40. 4

Blessed is the man <sup>3</sup> which maketh the Lorde his trust, and regardeth not the proude, and such as turne aside

vnto vanities.

Why are ye sad, O our soules, & vn-  
quiet within vs? Trust in God, for we : Psal. 34.5.  
will yet giue him thanks: he is our pre-  
sent helpe and our God.

We hope we shal see the good things  
of the Lord in the Land of the living.  
Looke therefore for the Lord, deale  
manfully, comfort your harts, & suffer  
the Lord; for hee is good vnto them  
which trust in him.

Grant also grace, O most mercifull  
God, that euerie one hauing this same  
hope, may purge himselfe euen as thou  
art pure, through our Lord Iesu Christ,  
Amen. xi. Io. 3.3

## 5. A Prayer for the attaining of Christian humility.



Almightie God, & most  
mercifull Father, king of  
heauen and earth, which  
hast greatly commended  
vnto vs the vertue of true  
humilitie, without which none canne  
please thee.

For thou GOD dwellest on hie, Psal. 113.  
and abasest thy selfe to beholde thinges  
5.5

G 2

in

in heauen and in earth: thou raiseſt the  
 needie out of the duſt, and liſteſt vp the  
 poore out of the dung; thou ſcattereſt  
 the proud <sup>b</sup> in the imagination of their  
 owne hearts; thou putteſt downe the  
 mightie from their ſeat, & exalteſt the  
 of low degree.

<sup>b</sup> Luk. 1. 51  
 1. pet. 5. 5.  
 1. am. 4. 6.

Vnto thee, O Lord, do we make our  
 complaint with our whole hearts, be-  
 ſeeching thee to inſtill into our mindes  
 the affection of true lowlineſſe, that in  
 the conſideration both of thy righte-  
 ouſneſſe and maieltie, and of our weak-  
 neſſe and imbecillitie, wee may feare  
 thee alwayes in our calling, and walke  
 humbly, not aſpiring vnto higher  
 things.

O Chriſt, Sonne of the moſt High,  
 which wert from euerlaſting in the  
 forme <sup>c</sup> of God, and thoughteſt it no  
 robberie to be equall with God thy Fa-  
 ther, but madeſt thy ſelfe of no reputa-  
 tion, and tookeſt vpon thee the ſhape  
 of a ſervant <sup>d</sup>, and waſt made like vnto  
 men, and found in ſhape as a man, thou  
 didſt humble thy ſelfe, and becam'eſt  
 obedient vnto death, euen the death of  
 the croſſe.

<sup>c</sup> phil. 6.

7

<sup>d</sup> Math. 20.  
 28.  
<sup>e</sup> phil. 2. 8

For euen of meere humilitie thou  
 didſt <sup>e</sup> debase thy ſelfe vnler all An-  
 gels

<sup>f</sup> Heb. 2. 9

4 *for Christian humilitie.*

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gels and men, when thou flangest thy selfe downe from the highest toppes of glorie to vtter shame, put on our flesh, thy Maiestie being hid and dissimuled for a time. And so becamest thou obedient vnto thy Father, not onely in obeying him with greater reuerence then any other creature else did: but also in offering vpp thy selfe a sacrifice for sinnes, thereby to redeme vs beeing bondslaues through pride vnto sinne and death, and to exalt vs to an hope of eternall life: and withall by thine example to teach vs, and to propose an example of true lowliness and humilitie, saying <sup>1</sup>, *Learne of Me* <sup>2</sup> *Math. 11.* of mee; for I am meeke and lowely in heart.

Wee beseech thee through thine humilitie and passion, giue vnto vs a contrite spirit, a <sup>1</sup> contrite, and humbled heart, which thou despisest not, O Lord. <sup>2</sup> *Ps. 51. 17.*

For thou art neere vnto all them <sup>1</sup> *ipf. 34. 18.* which are of a troubled heart, and wilt saue such as are humbled in spirit. Thou regardest their prayers, and giuest to them thy grace: and thy secrets <sup>2</sup> are reuealed vnto the lowly. <sup>3</sup> *Sirach. 3. 20.*

Grant therefore that we following  
G 3 thy

thy footsteppes, may humble our selues from the heart without hypocrisie.

Turne our hearts that they bee not wickedly<sup>1</sup> humbled after the manner  
*Sirach. 19.* 25 of hypocrites, which bow themselves, and are sad, casting downe their faces towards the earth; whose inwarde partes notwithstanding are full of de- ceite.

O God holy Ghost, which art the ruler of our mindes, and the giuer of good gifts; which not onely commen-dest vnto vs benignitie<sup>m</sup>, lowlinesse, modestie, and patience, but also com- mandest vs to haue those noble vertues, that being clothed therewithall, we may endeavour to fashion our selues after thee, thinking modestly and soberly of our selues.

Gouerne thou our min les, that we may be subiect one to another, not on- ly honouring, but also preventing<sup>n</sup> one another in doing the same; and alwaies applying our selues to humilitie, may seeke thy glorie, and the profit of our neighbour.

Let neither pride<sup>o</sup> nor luxuriou- nesse haue dominion either in our sense or speech; neither let vs lift vp our Peacockes feathers, nor extoll our  
 crowns.

*Rom. 12.*  
*10. & 16.*  
*Phil. 2.3*

*Iob. 4.13.*



cielids through arrogancie, neither g'o-  
rie in proud and vain opinions: but by *p Phil. 2. 3.*  
humblenesse of minde, submitting our  
selues to one another <sup>9</sup>, may thinke o- *q Rom. 12. 10*  
thers better then our selues, and consi-  
der what our condition is. For man ta-  
ken from the earth, must returne vnto  
the same, and be the heire of <sup>r</sup>wormes *r Sirach. 1. 6*  
and serpents. *12.*

Especially our request is, that wee  
bee not puffed vp in spirituall gifts: re-  
mooue arrogancie and pride from vs,  
that our hearts <sup>c</sup> be not lifted vp, nor *p Ps. 13. 1. 8.*  
yet our eyes exalted, neither let vs  
wade in greater and higher things than  
becommeth vs: cause vs to frame and  
tame our mindes like a childe newly  
weaned, which is lowely with his mo-  
ther. Let our mindes be weaned like *r Mat. 18. 3*  
a childe, knowing not what pride mea-  
neth.

Keep the proud Diuell vnder, that  
hee prouoke vs not to sinne, nor to  
swell vp through a vaine perswasion of  
fleshly righteousnesse, neither wicked-  
ly to boast of thy gifts, abusing them  
to our owne glorie, and contempt of o-  
thers.

Suffer vs not to seeme wise <sup>u</sup> in *u Esa. 5. 11.*  
our owne eyes, Amend this vice in-  
grafted

grafted in vs by nature, that no man loue or like himself too well; and in respect of himselfe contemne others, hauing not the like, or not so excellent gifts as hee hath.

Suffer not good wits, and teachers armed with publike authoritie to bee pricked and tickled with the spurres of pride and curiositie, to the moouing of idle questions, and disputations, either through ambition or hatred. For that is not the wisdome descending from  
 \* Lam. 3. 15. above; but earthly & sensuall, and di-  
 16. uellish. For where emulation and strife is, there is sedition and al maner of euil workes.

Grant therefore that all of vs being humble, may be exalted to eternal life  
 y, Amen.

3 pro. 18, 12  
 pro. 29, 23  
 pro. 22, 6  
 lam. 4, 6  
 iob. 5, 11

## 5, A prayer for wedded folkes.



Most holy GOD, and mercifull Father, which of thy singular prouidence, and wonderfull wisdome diddest ordaine matrimonie in Paradise, and that in the time of innocency for  
 \* Gen. 2, 24 the

the multiplying and conseruation of  
mankinde; thereby to gather vnto thy  
felt contiuallie out of godly families,  
an holy catholike Church, which may  
rightly acknowledge, serue and cele-  
brate thine holy Name for euermore,  
and deliuer the true vnderstanding of  
thee vnto posterities by one generation  
to another.

This thine institution did thy sonne,  
God coequall with thee and coeternall,  
conferme and adorne in Cana of Ga- <sup>6 Ioh. 2. 8</sup>  
lile by turning water into good wine.  
A notable honoring of mariage doubt-  
les, for Christ not onely to bee present  
himselſe at the nuptiall feaſt, but alſo  
to ſet out the ſame with the firſt mira-  
cle that hee wrought after his natiui-  
tie.

Likewiſe thy holy Spirit dooth wit-  
neſſe by the worde deliuered vnto vs,  
and ſaith; that marriage is honoura- <sup>6 Heb. 13. 4</sup>  
ble among all. And the ſame thy ſpirit  
reioyceth in three thinges <sup>4</sup>, which <sup>4 Sirac. 25. 1</sup>  
are commended both before G O D  
and man; in the concord of brethren,  
in the loue of neighbours, and in a  
man and wiſe that agree well toge-  
ther. For ſuch as bee at variance can  
neither call vpon thee as they ſhould,

nor please thee as they ought.

O eternall God, it is sufficiently apparent, with what a rage and insatiable hatred, Satan the most deadly enemy to all thy workes dooth labour & set himselfe to the breaking off & ouerthrow of this thy sacred ordinance.

Wherefore, wee beseech thee impart thy fauour vnto all married folkes, that they may acknowledge thee to be the author & institutor of this knitting together in wedlocke, and know and beleue stedfastly that they are in a good estate, wherein they may please thee through Christ thy son.

For, hauing this comfort, they will more willingly and cheerefullie discharge the duties of their calling, in true confidence, and calling vpon thy Name: But such as doubt of their kind of life, hauing their consciences wounded, and troubled mindes; can neyther call vpon thee truly, nor cheerefully go about and finish their affaires.

Graunt therefore vnto all and euery married body, that in true faith and confession they may retaine the indissoluble chaine of wedded state, and the strong bonds of godly fellowshippe,  
that.

that they may loue one another, and in the sweat of their browes <sup>e</sup> eate their breade: & bring vp their children <sup>e</sup> in al godlines, through instruction and information of the Lord, and neuer feare the crosse which accompanieth this kind of life.

Worke so, that Satan by no meanes weaken and ouerthrow this thine ordinance: nor that married folke, wearied with the troubles of wedded life, raise mortall hatred amongst themselves, & so detest and abhor this thine holy institution, and seeke vnlawfull diuorcements. For by this engine of incredulitie, and snare of mistrust being comprehended, they will easily rushe headlong into enormous offences, by casting off the yoke of the Lord and be carried through dissention into horrible confusions of concupiscence, to adultery, whoredome, wicked forsakings, so long till polluted with filthie spotted, and defiled with most horrible staines, they bring themselves headlong into euermore lasting torments.

Grant therefore, O most mercifull God, that all at debate may come to amitie, and bereconciled in thy Name,  
and



and being mindfull of the knot of marriage, and mutuall bond betweene them, may dwell and liue peaceably together in true faith, and feare of thy name.

2<sup>d</sup> Cor. 7. 3 That husbands, abusing their authority, doo not exercise tyrannie ouer their wiues, but rather loue them, and dwell with them according to knowledge<sup>h</sup> giuing honour vnto them as vnto the weaker vessels, euen as to them which are also heires of grace and life.

Likewise that matrons contemne not their husbandes, denying subiecti-  
on<sup>i</sup>, but rather studie by chaste obedience, and holy conuersation and lowliness to ouercome them.

1<sup>st</sup> Gen. 3. 16 Let neither hate other extreamelie, and so violate the state of marriage, and bring themselues out of thy fauour through their discord and contention whereby their praiers be interrupted. For where neither part doo their dutie, there must needs ensue first poverty, subtiltie, lying and all impietie: afterwarde a wounded conscience; and last of all, vtter despaire.

O most chaste God, which diddest therefore institute the order of matrimonie, that by the same both the  
weake

weake nature of mankinde, might liue  
purely in lawfull wedlock, and an holy  
Church bee gathered vnto thy selfe :  
giue thy blessing to all which are mari-  
ed, that they may haue godly chil-  
ren, and their wiues <sup>k</sup> proue like the <sup>k pfa. 128. 3</sup>  
fruitefull vine : and their children ap-  
peare like the oliue braunches rounde  
about their table, and may see their  
childrens children, the peace and safe-  
tie of the Church, the which Christ thy  
sonne repayer of mankinde by taking  
our flesh vpon him hath coupled to him  
selfe, which liueth and raigneth with  
thee in vniry of the holy Spirit a GOD  
for euermore, Amen.

## 6 A praier for yoong folkes.



Most mercifull God, and  
eternall Father, which  
out of the mouth of  
babes <sup>a</sup> & sucklings hast <sup>a pfa. 8. 3</sup>  
ordained strength of thy  
praise ; and wilt also <sup>b</sup> that yoong <sup>b pfa. 148. 10</sup>  
men and maidens, old men and children  
should praise thee the eternall God, in  
true confessing, inuocating, and ce-  
lebrating thy diuine Maieſtie. Tho-  
rough

roughout all generations for evermore.

Thou hast enioyned vnto children that they shewe<sup>e</sup> due honour, subiection, and reuerence to their parents, and obeye them willingly in all good and lawefull thinges.

Ex. 20, 12  
Deut. 5. 16  
Sirach. 3, 6  
Mat. 15, 4  
Mark. 7, 10  
Ephesi. 6, 2  
Colof. 3, 20

We beseech thee, on the behalfe of all infantes, children, and younger sort, as wel maidens, as of the malekind, implant in them a true feare of thy name, that from their youth they may confesse thee<sup>d</sup> to be the onelie true God, and Iesus whom thou haste sent to bee Christ, and encrease daylie in this wholesome knowledge, profiting as in  
Iohn. 17. 3  
Luk. 2. 5 2  
1, Sam. 1, 26

years<sup>e</sup>, so in fauour both before thee and men.  
Let them not cast off the yoke of obedience and subiection, neither yet abuse the gentlenes of their parents and elders vnto libertie of sinning, nor by their hardnesse and austeritie conceiue an hatred against them, and refuse their correction: but make them patiently to take the warnings and discipline of their parents in good part, to the glorie of thy Name, and saluation of their owne soules.

O Christ, loue of mankind, which  
command-

commandest children to be brought vnto thee, and receiuing them into thine armes, in token of a singular and deare good will, laying thine hands vpon them thou didst blesse them:

Ma. 19, 14  
Marke, 10  
ve. 14, &, 16  
Luk. 18, 16

Wee beseech thee, which for our sakes wast borne an infant, and diddest shed thy most innocent blood vpon the altar of the crosse, as well for infants, as for elder folkes; blesse thou all infants, and children: impart thy grace vpon them, that they may feare thee, and haue their parents in great reuerence, according to thy will, which is a most certaine rule of all iustice and vprightnes.

Keepe them therefore that they bee not infected with false doctrine, and superstitious seruice: neither yet seduced from true religion through wicked and vngodly behauiour.

Preserue them from wicked companie, and filthy fellowship, which as contagion and leauen <sup>g</sup> ouercommeth and perseth the whole lump: keepe them from riotousnesse & drunkennesse: from wandering concupiscence, from idlenesse which ministreth matter and nourishment vnto all vices.

g 1. cor. 5. 6  
Gal. 5. 9

Remooue awaie all shamefull examples

amples, and take away all offences  
 6 Mat 18.6 <sup>b</sup> that the younger sort beholding the  
 Mark 9.4.2 multitude of sinners, followe not the  
 Luk 17.1.2 steps of the wicked, and without feare  
 enter into their most abominable  
 waies.

Giue vnto all yoong schollers a good  
 wit to conceiue, a good capacitie to vnderstand, and a good memorie to beare away good lessons, and to learne from their infancie those things which may instruct them to saluation <sup>i</sup> by faith which is in Christ Iesus.

2. Tim. 3 For euery scripture <sup>k</sup> giuen by the  
 Verse, 16 inspiration of GOD, is profitable to teach, to reprove, to correct, and to  
 17 instruct in righteousness, that the man of God may bee absolute, being instructed to all good workes. The entrance

1 Psal. 119 into thy wordes <sup>l</sup> giueth light to the  
 Verse, 130 blinde, and vnderstanding to the simple.

Graunt therefore that from their  
 119.9 youth <sup>m</sup> they may exercise themselves in thy commandementes. For the first  
 12.6 institution dooth much good, yea, <sup>n</sup> the whole race of their life afterwarde dependeth vpon the same.

O GOD the holy Ghost, which  
 workest by the word and sacraments,  
 and



and thereby gatherest vnto thy selfe a Church, not onely from the elder sort, but also from the younger, we beseech thee maintaine schooles and schollers, which are the seed of thy Church, and direct their studies vnto the honour of thy glorious name.

Turn the hearts of youth to the loue of true doctrine and vertue : whereby they may come to good behaviour in manners, and to sound learning of minde.

Maintaine the schooles wherein the tongues and sciences are taught, which thou hast reuealed vnto mankind as necessarie helps to teache withall; that so the pure sound of thine heavenly doctrine may bee heard and retained in the true and right congregation.

And forasmuch as the very cogitations<sup>o</sup> of mans heart are euill euen frō his youth; and our nature through the fall of our first parents euen from our young yeares is corrupted and prone to all wickednesse, that easily it cannot be brought vnder the subiection of another. For<sup>p</sup> foolishnesse is bound in<sup>p</sup> the heart of a child.

Giue them wisdom and learning,  
that

• Gen. 6, 3  
Gen. 8, 21  
Mat. 15, 15

p pr. 22, 15

¶ pro. 6. 21

that they delight not in wicked affecti-  
ons, and so growe in malice and stub-  
bornenesse, waxing wilde, and resisting  
godly and honest admonitions, and  
that being become vnbridled, sauge,  
vntractable, and past learning, they  
proue not obstinate in wickednesse and  
disobedience; but make them through  
thine instinct to learne and embrace  
thy commaundements, and to binde  
thy law <sup>a</sup> continually about their hartes,  
and to tie it about their neckes, that  
thy grace & gift may increas by grace,  
vntill, growing vnto mans estate, they  
become profitable instruments of thy  
Church, and teachers of righteousnes,  
and abide conioyned with thee, which  
liuest and raineest <sup>a</sup> God, worlds with-  
out end, Amen.

## 7. A prayer against the do- minion of Satan.

<sup>a</sup> Re. 12. 12  
Ioh. 14. 30  
<sup>b</sup> Luk. 11. 21  
Reu. 16. 14.



LORD Iesu Christ,  
Sonne of the Almighty  
God: great is the rage  
<sup>a</sup> and tyrannie of the  
Diuell, which beeing  
strong and armed <sup>b</sup> keepeth his Court  
to

7 *Against the deminion of Satan.* 115

to possesse the same in peace, and to augment his kingdome of darkenesse wherein raigneth horrible idolatrie, hatred of thy truth, & diuers abhominable worshippings, with all kinde of shameful transgressions, and most outrageous wickednes.

Lamentable also is the wretched blindnesse, and obstinate malice of those men, which suffer themselves to be ruled by Satan, and follow the beast vnto all kinde of impietie In whom the GOD of this world hath blinded the mindes of Infidels, that the light of thy glorious Gospell, which is the image of GOD, should not shine in them; But are helde captive at the Diuels pleasure, whose hearts hee doth possesse, and is mightie in the children of darkenesse: so that subduing the naturall powers hee carrieth them into horrible wickednesse; which indeede, after such a beastly rage, and so furiously would not rush into all filthy and vile wickednesse, were they not driuen there into thorough the force of Satan, which carrieth them hither and thither as hee list, like Bondslaves, vntill at length they fall vnto blaspheming of thy most holy

*1. Reu. 13. 3.  
2. Cor. 4. 4*

*1. Tim. 2. 26.  
Rom. 1. 24.  
&c.*

ly name : so that convicted of their own conscience they impugne, and mortally pursue thy word of purpose, committing thereby the sinne against the holy Ghost.

*Act. 5. 20.*

For when wittingly and of purpose they deny the manifest and known word of God through obstinate malice and voluntarie stubbornnesse, and persist impenitent, they become blasphemers of GOD. Because wittingly and maliciously, even against their conscience, they call <sup>t</sup> good euill, and euill they affirme to bee good, putting light for darkenesse, and darkenesse for light.

*2. Math. 12.  
13.  
Mark. 3. 29.  
Luk. 12. 10.  
1. Ioh. 5. 16.*

There is none hope of the forgiveness of this sinne. Such blasphemie is not forgiven <sup>e</sup> neither in this worlde nor in the world to come, Because they conuert the onely remedie of saluation into deadly poyson, and with an affected ignorance they continue in manifest impietie against their conscience.

And therefore they cannot lay the fault of their wickednesse vpon others: because not against, but with their willes they prostitute themselues before the Diuell, and obey the Prince  
of

7 *Against the dominion of Satan.*

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of darknes with all readinesse of mind:  
and studie, without repentance, to  
drawe others vnto euerlasting perdition,  
by the example of their wicked  
life.

O Christ, King of glorie, which art  
stronger <sup>b</sup> then the Diuell, and haste <sup>b</sup> Lu.<sup>11.22</sup>  
spoyled him of all his armour wherein  
hee trusted. Thou hast bruised in pec-  
ces that monstrous Leuiathan <sup>c</sup> of an <sup>c</sup> Job.<sup>40.26</sup>  
huge and wonderfull bignesse; and  
brought vnder feete the mightie and  
strong Goliath <sup>d</sup> which vbraided thine <sup>d</sup> 1<sup>st</sup> Sam.<sup>17.4</sup>  
host. <sup>10</sup>

We beseech thee, shew forth thy po-  
wer, and bring the Diuell vnder our  
feete <sup>e</sup>, destroy his kingdome that wee <sup>e</sup> Rom.<sup>16.20</sup>  
runne not into the snare of blasphemy,  
neither goe about to extinguish in our  
selues the light of the holy Ghost, nor  
kick against the same.

O thou mightie Giant, which  
hast cast headlong into hell the verie  
Angelles which sinned <sup>f</sup> bound with <sup>f</sup> 2<sup>nd</sup> pet.<sup>2.4</sup>  
the chaines of darkenesse, so to take  
from them all power, that they rule  
not ouer thy faithfull, and holy ones;  
take vs out of the flood of heresies, and  
profane opinions: and suffer vs not  
to bee drowned in the lake <sup>g</sup> burning <sup>g</sup> Reu.<sup>21.8</sup>  
with



with fire and brimstone.

O Christ the leader vnto life, which dying diddest destroy our death, and by rising againe repaire our life: take vs vnto thee, that being ingrafted, and vnited to thy body, wee may bee neuer separated from thee our head?.

• Eph. 4. 5.  
p Eph. 2. 1.  
&c.

And quicken vs being once dead p through sinne, wherein wee walked according to the custome of this world after him which is the prince of the aire; and worketh in these dayes within the children of vnbeliefe, among whom we our selues also walked sometime in the concupiscence of our flesh, dooing those thinges which delighted our senses and fantasies, For by nature wee were the sonnes of wrath, euen as others.

But nowe thou, O God, which art rich in mercie, for thy great kinde-nesse sake wherewith thou louest vs; gouerne vs by thine holy Spirit, that wee neuer forsake the faith which thou hast given vs, but perseuering in the race begunne, may attaine thorough thy grace vnto the saluation of our soules.

Take away from vs that which is deformed by our corrupt nature, and  
con.

continue that which thy grace hath wrought within vs, that sin<sup>r</sup> raigne not in our mortall bodies, neither we obey it in the vnlawfull lustes thereof. Ro. 6, 12

Affist vs with thine ayde, that being deliuered from sin, we may be the seruants of righteousness, & obey that doctrine from the heart whereunto we are brought, giuing our members, seruants of righteousness vnto sanctification: so shall we serue thee our true God, heere in the kingdome of grace, heereafter in the kingdome of glory, which liuest with God the father and the Holy ghost for euermore, Amen.

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## 8. Euening prayer on Tuesday.



Blessed God, and Father of our Lord Iesu Christ, of thine abundant and great mercie hast thou preserved vs miserable men this day from the crueltie and tyranny of Satan, and from sundry perils and calamities.

Thou

Thou hast shewed vs great troubles  
<sup>a</sup> in our life: notwithstanding thou re-  
 turnedst and didst reuiue vs, and too-  
 kest vs out from the deph of the earth.

<sup>21</sup> Thou hast increased our honour and re-  
 turning didst comfort vs,

<sup>b</sup> Psal. 54. <sup>3</sup> Strangers rose vp against vs <sup>b</sup>, and ty-  
 rants sought our soules, they put not  
 thee before their eyes: but thou Lord,  
 didst helpe vs: and thou art the vphol-  
 der of our soules. Thou wilt reward e-  
 uill vnto our enemies, and in thy wrath  
<sup>5</sup> wilt thou destroy them.

<sup>c</sup> Psal. 63. <sup>9</sup> Therefore <sup>c</sup> wee will remember thee  
 on our beds, and thinke vppon thee in  
 the night watches. At midnight we will  
 rise to giue thanks vnto thee <sup>d</sup> because  
 of thy righteous iudgement; we wil be  
<sup>63</sup> companions of all them that feare thee  
 and keepe thy preceptes, and medi-  
 tate euermore of thy maruailous  
 workes.

Wee wil prayse thee for thy faithful-  
 nesse <sup>e</sup>. O God they are confounded  
 and put vnto shame that seeke our  
 hurt.

<sup>f</sup> Psal. 71. <sup>23</sup> Out of the deepe places <sup>f</sup> haue we  
<sup>24</sup> cried vnto thee. O Lorde, Lord heare  
 our voice, let thine eares attende to  
 the voice of our prayers, and forgiue  
 all

all our finnes which hitherto wee haue committed.

Wee haue sinned & before thee, O <sup>g</sup>Baruch. 2  
Lord; wee haue not hearkened vnto thy <sup>5. &c.</sup>  
voyce; wee shewed our selues rebels a-  
gainst thee in not beleeving thee, and  
haue not obeyed thy words; wee haue  
not beleeued thee our Lord God; and  
beeing scattered we depart away, be-  
cause wee would not heare thy voyce.  
Therefore hast thou turned awaie  
thine eares from our Prayers, and hast  
suffered vs to waxe faint in our wicked-  
nesse:

But, now Lord thou art our Father,  
but wee are claie; thou art our Maker,  
and wee all the workes of thine owne  
hands.

Therefore be not angrie, O Lord o-  
uermuch. Neither haue thou our wic-  
kednes in remembrance for euer, but  
listen vnto thine onely begotten  
Sonne which maketh intercession for  
vs; and is the propitiation for our  
finnes, and not for ours onely <sup>h</sup> but al- <sup>h</sup> 1. Ioh, 2, 2  
so for the finnes of the whole Worlde.  
For his sake which is our welbeloued  
Advocate, heare vs, and haue mercie  
on vs.

Wee acknowledge our finnes vnto  
H thee

<sup>1</sup>Psal.32.3 thee<sup>1</sup>, and will not hide our iniquities. We thought, we will confesse against our selues, our vnrighteousnesse, and thou forgauest the punishment of our sinne.

Encline thine eare vnto vs, make haste to deliuer vs this night, that none euill happen vnto vs.

Admonish our soules of miseries to come. Euen as thou diddest arme the Patriarches, and Prophets by dreames, <sup>1</sup>Gen.37.5 and visions<sup>1</sup> in the night, when sleepe Gen 46.2 came vpon them from dangers nigh at Nom.12.6 hand, through thine heauenly oracles: Dan.2.17 so gouerne and preferue vs in sleepe, Dan.10.7 that our soules come not into danger, Act. 18.9 neither<sup>1</sup> fall vpon the sword and pit of <sup>1</sup>Iob.36.12 perils.

Defend vs this night from vncleane <sup>m</sup>Wisd.17 and troublefome spirits, let not their 3. &c. rushings, ragings, and misrule disquiet vs.

Keepe vs good God, from sights of Satan, from snares and illusions of the Diuell.

<sup>\*</sup> Gen.1.1 O God maker of all things<sup>n</sup>, according to thy wonted goodnes, bee thou Act. 14.15 our watchman and keeper<sup>o</sup>: so shall Act. 17.24 no vayne apparitions and dreames of <sup>o</sup>Psal.127.1 the night trouble vs<sup>n</sup>, nor the deuill disquiet



quiet vs.

For in the way of thy iudge-<sup>p</sup> <sup>Esa. 26. 8</sup>  
ments wee doe looke for thee, O Lord;  
the desire of our soule is to thy Name,  
and to the remembraunce of thee.  
With our soules haue wee desired thee  
in the night, and with our spirits with-  
in will wee seeke thee in the mor-  
ning.

Our soules wait on the Lord more  
then the morning watch watcheth for <sup>9 psal. 130. 6</sup>  
the morning,

Hearc our crye, O God ⁊, giue eare <sup>psal. 61. 1.</sup>  
vnto our prayer.

From the ends of the earth we will  
cry vnto thee, when our hearts bee op-  
prest, bring vs to the high rocke, for  
thou art our hope, a strong Tower a-  
gainst the face of the enemy. Wee will  
dwell in thy tabernacle for euer, we shal  
be protected vnder the couering of thy  
wings.

Lengthen our dayes and yeares ac-  
cording to thy good pleasure: for thy  
mercy and truth shall keepe vs.

Christ our defender, beholde;  
repreſſe our enemies, gouerne thy  
ſeruants which thou haſt bought with  
thy precious blood ⁊, be mindfull of <sup>I. Ioh. 1. 9</sup>  
vs, O Lorde, in this heauie bodie ⁊, <sup>Reuel. 19.</sup>  
<sup>1 Ro. 7. 2</sup>

H 2

thou

thou which art the defender of the  
soule, be present with vs.)

To God the Father, and to his onely  
Sonne, with the Spirit the comforter,  
be all prayse and glorie  
for euermore,  
Amen.



# 1. On Wednesday, Morning Prayer.



<sup>a</sup>Ex 19.

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Nom. 28.

Almightie, and merci-  
full GOD, which ga-  
uest the children of Isra-  
el in charge: every day  
both in the morning and  
at night to offer vnto  
thee a burnt offering for a sweet savor in  
2. Chro. 16 thine eares, that thereby they might glo-  
37 rise thee, & giue thee thanks for the be-  
3. Chro 13 nefit of their protection both night and  
11. day: rising this morning wee offer vnto  
thee

I *Morning Prayer:*

125

thee the sacrifice of thanksgiuings<sup>b</sup>. *b psalm. 30.*

We glorifie thee, O eternal God, for  
breaking the chaines<sup>c</sup> of the darknesse<sup>c</sup> *psal. 116.*  
of this night. We will offer vnto thee *16.17*  
a sacrifice of prayse, and call vppon thy  
name.

Wee will prayse our God<sup>d</sup> which *d psal. 107.14*  
brought vs out of darknesse and the  
shadow of death, and brake the bonds  
wherewith we were tyed in the night; he  
hath deliuered our soules from perils,  
by bringing vs safe and sounde to the  
morning light.

Wherefore we offer before thee the  
calues of our lips<sup>e</sup> for a morning sacri-  
fice, and with our tongues doe we praise<sup>e</sup> *Hos. 14.3*  
thee, O Lord.

Our mouthes<sup>f</sup> shall bee filled with  
thy prayse, and with thy glorie euerie  
day. *f psal. 71.8*

Our tongues shall talke of thy righ-  
teousnesse<sup>g</sup> and saluation euery day. *g psal. 35. 28*

Our lips shall speake of thy prayse<sup>h</sup>, *psal. 71. 24*  
and our tongues shall entreate of thy *h psal. 119,*  
word. *171.*

Our soules shall be filled as it were  
with fatnes<sup>i</sup>; and with the lips of re- *i psal. 38.8*  
ioycing shall our mouthes extoll thee.

We will prayse thy Name with songs  
and magnifie thee with thanksgi- *k psal. 69.3*  
uing,

*Psal.* 69 3 uing; which please thee better then either oxe or calfe that hath hornes and hoofes.

*Psal.* 119, 14 Wherefore let the sacrifice of our mouthes <sup>1</sup> which wee offer vnto thee now this morning, and the meditations of our hearts bee gratefull in thy sight.

*m Psal.* 119 108 O Lord, wee beseech thee <sup>m</sup> accept the free offering of our mouthes, and teach vs thy iudgements, that we may do thy will according to thy good pleasure.

*n Ps.* 88. 13 Vnto thee, O Lord, we wil crie, <sup>n</sup> and earely shall our prayers come before thee.

In this morning do we beseech thee by the resurrection of our Lord Iesu Christ thy welbeloued Sonne, that, as hee was rayfed <sup>o</sup> from the dead by thy glorie: so thou wilt rayse and lift vs vp this morning, that rising out of the filth of sin, & leauing the beds of vnrightheousnesse, wee may put on the new man which is renewed in knowledg, after the image of thee <sup>a</sup> which didst create him, & giue not ouer our selues to sleepe and snorting.

*1. Cor.* 11, 7 Awake nowe our soules <sup>r</sup> which  
*r Ephe.* 5, 14 sleepe; rise from the dead, and Christ will

will lighten yee.

For certes it is high time that wee should arise from sleepe <sup>1</sup>, the houre of <sup>2</sup> Rom. 13. 8 our watching being nigh, and our saluation neerer then when wee beleued. The night is passed, and the day is at hand. 12.

Grant therefore, mercifull God, that casting off the works of darkenesse, and putting on the armour of light, we may walke honestly as in the day, not in gluttony and drunkenesse <sup>1</sup>, neither <sup>2</sup> Luk. 21. 34 in chambering and wantonnesse <sup>3</sup>, nor <sup>4</sup> Gal. 5. 16 in strife and envying, but may put on <sup>5</sup> 1. pet. 2. 11. our Lord Iesu Christ <sup>6</sup> by true faith, <sup>7</sup> 1. pet. 3. 15. and good workes which may smell of <sup>8</sup> Ro. 13. 14 him; that tasting of his sweetnesse, at no time wee may bee separated from him. 13

Wherefore we beseech thee, O Lord, continue thy goodnesse towards vs, and graunt that all our prayers and workes may both beginne from thee, and end through thee.

Vouchsafe, O Lord, to keepe vs this day without sinne. Let thy mercy be vpon vs as wee trust in thee. 14 psal. 33. 12

O Lord, keepe our tongues from euill <sup>1</sup>, and our lips that they speake no <sup>2</sup> psal. 34. 13 guile.



47. Pet. 2. 1 Remouue from vs all filthy speech:  
 1. Pet. 3. 10 vanitie of wordes, and all scurrillitie,  
 Ephe. 5. 12. that wee blab out nothing rashly, or  
 Ephe. 4. 25 vndiscreetly to the hurt of our neigh-  
 Colloff. 3. 8 bour.  
 Sirac. 23. 7

Who shall set a watch before our  
 1. Sir. 12. 26 mouthes<sup>b</sup>, and a sure seale of wisdom  
 Psa. 141. 13 before our lips; that we offend not in  
 our speech, that our tongues doe not  
 destroy vs?

Omnipotent God put thou a watch  
 1. Sirah. 28. vpon our mouthes, and a doore vpon  
 24 our lips, that our mouthes transgresse  
 Psalm. 41. 3 not, neither our lippes bee opened to  
 speake that is vnseemely; that our  
 mouthes may meditate vpon the truth  
 4. Prou. 1. 6<sup>d</sup> and our lips abhor wickednes, that all  
 7. 8 the words of our mouthes may be sin-  
 cere, and no lewdnesse or frowardnesse  
 found in them.

Grant mercifull God, that descen-  
 ding into our soules, we may reprehend  
 and condemne the spotted, and vices  
 within vs, and not forgetting our selues  
 iudge others<sup>e</sup>, and thereby fall into thy  
 dreadfull iudgement.

9. Mat. 7. 1, 2  
 Luke 6. 37  
 Rom. 2. 1  
 2. Cor. 4. 3

O Lord deliuer vs from lying lips<sup>f</sup>,  
 1. Psa. 123. 2 and from a deceitfull tongue, whose  
 5. Psa. 5. 21 mouth is softer then butter, and their  
 words more gentle then oyle, and yet  
 are

*for the knowledge of God.*

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are most peareing dartes . They haue  
sharpened their tooongs like serpents, <sup>h</sup> h'psal. 140.  
the poison of aspes is vnder their lips. Rom. 3.13.3  
Keepe vs, O Lorde, both now & euer-  
more.

Send thy word i and heale vs, O Lord 1ps. 107.20  
throug our Sauour Christ thy beloued  
Sonne, Amen.

**2. A thanksgiuin 2 for the  
knowledge of God.**



We giue thee thanks, O  
Father, Lord of heauen  
& earth, <sup>a</sup> because thou  
hast hid the myserie of  
thy worde, which is the  
Gospell of our saluation by thy Sonne,  
from the wise <sup>b</sup>, and men of vnder-  
standing in this worlde, and hast reuea-  
led the same to babes of base degree:  
certainly such was thy good pleasure. <sup>c</sup> Ro. 8.38

Thou hast giuen vs all thinges in thy  
Sonne <sup>e</sup>, whome none knoweth but  
thou Father, neither dooth any know  
thee except the Sonns, and he to whom  
thy son shall reueale thee <sup>d</sup>.

We worship thee, we praise thee, we  
glorifie thee, we giue thee thanks for

h 5 the

<sup>a</sup> Si 3.10.4  
psalm. 47. 2  
7  
8  
<sup>b</sup> Mat. 11. 25

26

<sup>d</sup> Mat 7. 17.  
Iohn. 8. 27.  
31  
Iohn. 14. 6.7

**1. Co. 2. 7** the hid wisdom<sup>e</sup> which thou didst determine before the worlde for our glory, which was neuer knowne to the Princes of this worlde, nor at any time to the sonnes of men, as it is now reuealed by thy Spirit, to know the communion of the mysterie, which was hid from all ages<sup>f</sup>, but now opened to thy **Col. 1. 26** Saints to whome thou wouldest haue **Ro. 16. 25** made known, what be the riches of this **Eph. 3. 3. 9** glorious mystery. **Titus. 1. 3**

**2. Pet. 1. 20** It is thine owne working, and of thy **Rō. 3. 24** free mercy<sup>g</sup> that wee are made heires<sup>h</sup> **Rō. 4. 13** and partakers of the promise in Christ **14** Iesu through the Gospell, which bringeth vs tidings & assurance of the everlasting riches of thine infinite goodness and mercy.

**Eph. 1. 3. 4** Blessed bee God<sup>i</sup> euen the father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessings in heavenly things by Christ, and hath chosen vs in him before the foundations of the world, that wee should be holy<sup>k</sup> and without blame before him by **2. Tim. 1. 9** loue, who hath predestinated vs<sup>l</sup> to **Col. 1. 22** bee adopted through Iesus Christ vnto **Luke. 1. 75** himselfe, according to the good pleasure of his will, whereby he loueth vs **Eph. 1. 5. 6** in his beloued, through whome wee haue

2 *for the knowledge of God.*

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haue redemption by his blood, euen <sup>Eph. 1. 8. 9</sup>  
the forgiveness of finnes, according to <sup>10. 11. 12.</sup>  
the riches of his grace, wherein hee <sup>13.</sup>  
hath abounded towarde vs in all wise-  
dome and vnderstanding, and hath o-  
pened vnto vs the mystery of his will  
according to his good pleasure, which  
he had purposed in himselfe, euen vn-  
till the dispensation of the fulnesse of  
time, that hee might gather in one all  
things, which both are in Heauen and  
which are in earth, euen in Christ: by  
whome also wee are chosen when wee  
were predestinated according to the  
purpose of him which worketh all things  
after the counsell of his owne will,  
that wee might be to the prayse of his  
glory, which hoping haue believed in  
CHRIST when wee heard the worde  
of trueth, euen the Gospell of saluati-  
on.

And this grace thou didst extende  
towarde vs, not by the workes of righ-  
teousnesse <sup>m</sup> which wee had done, but <sup>m Tit. 3. 5</sup>  
according to thy mercy thou sauedst  
vs: and diddest call vs with an holie  
calling, not according to our workes  
<sup>a</sup> but according to thine owne pur- <sup>m 2. Tim. 1.</sup>  
pose and grace which was giuen to vs  
through Christ before all times, and is  
now

nowe made manifest by the appearing of our Sauour Iesus Christ, which hath abolished death, and brought life and immortalitie vnto light through the Gospell.

To thee therefore • which art of power to establish our hearts according to the reuelation of the mysterie which was kept secret since the world began, (but now is opened, and published among all nations by the Scriptures of the Prophets, at the commaundement of the euerlasting God for the obedience of faith) to thee, we saie, God only wise, be praise through Iesus Christ for euer, Amen.

Wee beseech thee, that according to the operation <sup>p</sup> and working of thy mightie power, we may continue constant in true faith and wholesome doctrine, and at no time forsaking the wisdom opened in the Gospell, may followe the iudgement of worldly reason, and fleshly vnderstanding <sup>q</sup> which thou hast bestowed, and altogether confounded in searching thy hidden mysteries.

For the spirituall wisdom <sup>r</sup> dooth farre exceede all wisdom and vnderstanding of the creatures, whereunto

flesh



2 *For the knowledge of God.*

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flesh can not attayne, neyther can our blood reueale, nor yet the naturall man<sup>s</sup>, although hee bee indued with great sharpnesse of witte, and worldly vnderstanding, perceiue the same. 1.CO.2.14

Grant wee beseech thee, that we may bee thy simple and little ones<sup>s</sup> recei- 2.CO.10.5  
uing from thee the word of truth with-  
out contradiction and disputation, and  
that in the articles of faith wee bring  
not fleshlie wisdom, but being made  
voyde of our proper vnderstanding,  
may bring our minds into a godly cap-  
tiuitie.

Let thy Sonne, which descending  
from aboue brought with him the eter-  
nall wisdom of the Gospell from thy  
bosome, and was made a sacrifice on  
our behalfe, but now exalted to thy  
right hand bestoweth his giftes<sup>s</sup>, let Ephc.4.8  
him wee beseeche thee, shine in our Eph. 4.11  
hearts. 1.CO,12.28

Likewise, cause thine holy Spirit to  
instill into vs his diuine lighte, and  
breathe vpon vs the newe flame of thine  
heauenly knowledge, till departing in-  
to eternall life wee maie beholde thee  
the onely and true G O D face to face,  
which liuest and raignest in perpetuall  
glory, Amen,

A

### 3. A Prayer for the attayning of Christian charity.



<sup>b</sup>Io. 13. 34  
Ioh. 15. 22  
Rom. 5. 8

Christ, Sonne of GOD, which art the sincere and perfect charity: lo-  
uing vs euen to the end; and thereby didst suffer  
a cruell death vpon the altar of the  
Crosse to deliuer vs from cuerlasting  
death and perpetuall torments, and to  
allure vs by that shine example vnto  
amitie: That as thy will was to suffer  
death on our behalfe, so we hauing the  
riches of this world, shoulde bee so  
farre from keeping backe our almes  
and reliefe from the poore <sup>b</sup>, or shut-  
ting vp our bowels of compassion from  
them, that in the case of necessity, we  
shoulde giue our liues <sup>c</sup> for our bre-  
thren.

For, both our profession requireth  
the same, and it is the token whereby  
the true Christians are knowen, accor-  
ding to thy word <sup>d</sup>. By this shall men  
know that ye are my disciples, if ye loue  
one another.

Which loue ought to be the rule of  
all our actions. For all things are to  
be

bee examined by the rule of charitie,  
which being banished \* all other giftes *1. Cor. 13. 2.*  
are corrupt and profit nothing. *3*

Wee beseech thee for thine hot bur-  
ning and abundant loue, inflame our  
cold heartes with the affection of vnfa-  
ined good will, that we may loue thee  
with the Father, and the holy Spirit in  
one eternall and inseparable essence, *a. f. Deut. 6, 5*  
loue all thinges with our whole heart *f. Mar. 12. 30.*  
with all our soule, and with all our *33*  
strength, and keepe that commande- *Luk 10, 27*  
ment vvhich agayne and particularly  
thou diddest commēd vnto vs, sayings, *1. Ioh. 13. 34*  
A new commandēt giue I vnto you, *1. Ioh. 2, 8*  
that ye loue one another as I haue lo-  
ued you, that euen so you loue one a-  
nother.

Thou likewise, O Sonne of GOD,  
when thy death was nigh, didst begge  
that the loue *b* wherewith the eternall *b. Ioh. 17. 26*  
Father loueth thee, may bee in thy ser-  
uants.

Expresse in vs the similitude of thy  
good will, and turne vs into such a  
shape, that our soules, by the the light *2. Cor. 3. 9.*  
and motion of the holy Spirit may *18*  
bee coupled with thine eternall Fa-  
ther; and that the image of like inte-  
grity *k*, knowledge, righteousnesse, and *2. Cor. 4. 5.*  
affecti. *Col. 1. 12*

affections may shine in vs, as doth in thee, which art the brightnes of the eternall Father in the most pleasant and perpetuall harmony.

Raife vp in vs a desire of brotherly & entire good will, that euery one may haue a care to helpe his brother; euen as members of one bodie<sup>l</sup> haue a mutuall compassion each of other, so wee may loue among our selues vnfaignedly, and abound in mutuall friendship one towards another, that our harts may be confirmed and vnblameable in holines before God.

Giue grace that our loue may bee perfect, wanting no part due vnto the time; not faigned, <sup>m</sup> false, or hypocritical; not wayward, tedious, disdainfull, not hunting after profit.

Graunt therefore that we may abhor that which is euill, and bee affectioned to loue one another with brotherlie loue.

Make vs patient <sup>n</sup>, bountifull, not enuious, no boasters, not puffed vppe, not proude, no seekers of our owne, not easie to be moued vnto anger, no thinkers of euils, no reioycers in wickednes, but reioicers in the truth: to suffer all thinges, beleeeue all thinges, hope

hope al things, and so loue one another mutually, not in word and tongue only, but indeede and truth, <sup>ex. Ioh. 3. 18</sup> not abusing <sup>p Gal. 5. 13</sup> Christian libertie <sup>p</sup> as an occasion vnto the flesh, but by loue to serue one another.

Inflame our breastes that after thine example <sup>q 1. pet. 2. 12</sup> we may vnfaignedly loue euen <sup>& c.</sup> our verie enemies <sup>r Mat. 5. 44</sup>, & blesse them that curse vs, do good vnto them which hate <sup>r Ro. 12. 19</sup> and hurt vs, leauing reuengement <sup>Deut. 32. 35</sup> <sup>Sirac. 28. 1</sup> alwayes to thee.

O Lamb of God which takest away the finnes of the world, take from vs al bitternesse, and anger and wrath, and crying and euill speaking, with all maliciousnesse. For he which loueth not his brother <sup>1. Ioh. 3. 14</sup> knoweth not God, but <sup>James, 3. 14</sup> bideth in death, and doth vainely boast against the truth.

Graunt therefore to vs which are translated <sup>1. Ioh. 3. 14</sup> from death to life, that retaining the studie of concord, <sup>y Colof. 3. 13.</sup> we may loue one another, and put away bitter emulation, forgiuing all men euen from the heart, euen as thou hast forgiven vs.

Let not the Sunne goe downe vpon our wrath, <sup>2 Eph. 4. 26</sup> giuing place to the Diuell: but let vs bee quiet <sup>27.</sup>, putting on <sup>a Col. 3. 12</sup> ten-



Col. 3. 14 tender mercie, kindnesse, humble nesse  
of mind, meekenesse, and aboue al, char-  
ritie, which is the bond of perfection,  
b 1. Tim. 1. 5 the end of the commandement, <sup>b</sup> and  
c Rom. 13. 10 the fulfilling of the law ; so that by loue  
d Gal. 5. 6 our faith may be fruitfull <sup>b</sup>, and wee at  
no time seuered from thee.

e 1. Ioh. 4. 16 For thou art loue <sup>e</sup>, and hee that  
dwelleth in loue, dwelleth in thee, and  
f Rom. 8. 38 thou in him : so that no creature <sup>f</sup> can  
39 separate such a man fro the loue of God  
which is in Christ Iesu, which liuest and  
reignest with the Father and the holy  
Spirit, a true and one God in the loue  
of the perpetuall vnitie, worlds without  
end, Amen.

#### 4. A prayer for the fruite of the earth.

a Psal. 47. 2

7

8

b Psal. 36. 6

Psal. 147. 9

14

Psal. 107. 9

psal. 17. 14



Lord GOD Almighty  
a King of heauen and  
earth, which of thine a-  
bundant goodnesse doest  
adorne and replenish the  
earth with all kinde of fruit and graine,  
whereby the life <sup>b</sup> both of man & beast  
is sustained.

Wee beseech thee euen of thy free  
mercic, that thou wouldst vouchsafe  
to

to blesse our fields, and ground, and to make them prosperously to yeeld their corne and increate. For without thy blessing and fauour, neither can the earth of it selfe bring forth any whit, nor we by our paines make the same to prosper.

Wherefore grant to all things springing from the earth a meete temperature of aire, that luckily they may take and encrease.

Keepe our fruite vpon the face of the earth from al infection of the aire, from thunder, haile<sup>d</sup>, from vntimely showers, from too great drienesse, and ouer much heate, from wormes hurtfull, and beastes deuouring it before their prime; and from all other corruption, that our land in thine anger be not desolate, and denie vs fruit<sup>e</sup>, enioying her wofull Sabbath.

Shut not vp the heauen<sup>f</sup> in thine indignation for our sinnes, that it bee not as yron<sup>g</sup>, nor our earth as brasle, whereby it cannot be tilled, ploughed, nor sowed, and so come to a verie plaine, and vtter wilderness: but of thy goodnesse giue vs both the carelie and latter raine<sup>h</sup> that wee may haue abundance of all Fruite, and a ioyfull

e Psal. 145

15. 16.

Leuit. 26. 3

4.  
Deu. 28. 4. 5

II

d Psal. 105.  
32. &c.Psal. 135. 7.  
&c.

e Leu. 26. 34

f 1. King 8,  
35.

1. King 17. 41

Deu. 28. 24.

g Leu. 26.

19.

19

Deut. 28. 23

h Zach. 10

har-

haruest with a plentiful vintage.

Psal. 68, 9

O God, send a gracious raine vpon thine inheritance<sup>1</sup>, and giue thy blessing that our ground may bring forth her fruit.

Cause thy raine to power downe in due season<sup>k</sup>, that it may bee raine of blessing, whereby both trees may giue their fruit, and the ground yeelde forth her graine.

k Psal. 68.

9. &c.

Eze. 34, 26

Graunt also that the aire be pure from infection; our bodies free from sicknesse<sup>l</sup>; to our whole realme peace and quietnesse<sup>m</sup>, that safely without trouble we may enioy thy gifts.

l Leu. 26. 16

m Deut. 28.

11, 12

Drive away and repell from vs male-diction and the destroyer<sup>n</sup>.

n Mal. 3, 11

o Deut. 28,

24

Giue vs not in stead of raine<sup>o</sup>, dust and ashes: but open thy good treasure, and visite the lande with thy blessing, make it drunken, and enrich it abundantly.

p Psal. 65, 9

10

Thy riuer, O Lord, is full of water<sup>p</sup>, prepare our corne, and dispose our earth to prosper: water abundantly the furrowes of the same, and cause the raine to descend into the valleyes thereof, make the same soft with showers, and blesse our buds. Crowne the yeare with thy goodnesse, and let thy

thy

4 *for the fruit of the earth,*

141

thy clouds drop fatnesse. Let them drop  
vpon the pastures of the wildernesse, & psal. 104. 12  
make the little hills reioyce on euery  
side. Let the plaines be replenished with 13  
sheepe, and the valleyes with corn, that  
the inhabiteurs of the earth may reioyce  
and be merie.

O Lord, thou causest grasse to grow 1 Psal. 104  
for cattell and hearbes for the vse of 14. 15.  
man, thou bringest forth bread out of  
the earth, and wine to make glad the  
heart of man, oyle to make the counte-  
nance cheerefull, & bread for to streng-  
then the heart.

Haue therefore a care, O heauenly  
Father, of the feeble and other things  
springing from the earth; keepe them  
both from cold, raine, yce and snowe, from  
the beating of windes, & iniury of wea-  
ther. Preserue them in extreame heat,  
drienesse, moistnesse, and such like, that  
they perish not afore their time.

Roote out the destroyer, that there  
be neither mildewe, nor Grasshopper, 1 Kin. 8.  
neither caterpillar hurting the fruite of 37.  
the earth.

Keepe vs, O Lord, in the time of  
dearth, that we perish not for hunger; 1 Ps. 33. 15  
nor be confounded in the perillous 1 Ps. 37. 29  
time.

For

For thou art our GOD and Creator,  
 which satisfiest the thirstie soule<sup>s</sup>, and  
 fillest the hungry with goodnesse; which  
 hast said<sup>a</sup>, I will not faile, neither for-  
 take thee: whereby being faithfull wee  
 say, \* The Lorde is with vs; therefore  
 we will not feare what man can doe vn-  
 to vs.

\* ps. 107, 9

\* Heb 13, 5

Iosua, 1, 9

\* psal. 118, 6

Behold: we miserable and great sin-  
 ners doe confesse our wickednesse with  
 groanings, & griefe of hart, crying vn-  
 to thee which art in heauen v.

\* Mar. 6, 9

Luk. 11, 2

2. King. 8.

49

50.

Heare our prayers in thy dwelling  
 place<sup>z</sup>, and be merciful to thy people  
 which haue sinned against thee, & for-  
 giue all our iniquities, wherein we haue  
 transgressed against thee.

\* Dan. 9, 5.

II

\* psal. 67

By our finnes we haue brought all  
 these miseries<sup>z</sup>, which hang ouer our  
 heads: but blot out all our offences, O  
 God, after thy manifold mercies, and  
 take away from vs the curse of our  
 ground, that the people may prayse  
 thee<sup>b</sup>, O God, yea, that all the people  
 may prayse thee, and the earth bring  
 forth her increase, through our Lord  
 Iesus Christ, thine onely Sonne which  
 liueth and raigneth with thee in the vni-  
 tie of the holy Spirit a God for euer-  
 more, Amen.



## 5. A Prayer for sinners.

**O** Eternal Father, maker & Governour of al y world, from the botto me of our hearts wee thanke thee <sup>a</sup>, <sup>a</sup>Eph. 5. 20

in the name of our Lorde Iesu Christ, for that thou haste not vtterly cast away mankinde hauing fallen from the state of Paradise by sinne, into euertlasting damnation, as thou didst the diuels: but of thine vnspeakeable goodnesse, through thy secret counsel wouldest needes that thy sonne should take our flesh vpon him, bee a mediator betweene thee and vs, and bee sacrificed for our sinnes <sup>b</sup>.

For thou wilt not the death of a sinner. neither art thou delighted in the destruction of the wicked, but that he repent and lue, <sup>b</sup>1. Ti. 2. 5 <sup>c</sup>Ezech. 18 versc. 23

Again, thy Sonne came not to call the righteous, but sinners to repentance <sup>d</sup>.

Wee beseech thee on the behalfe of all sinners, for all in bondage to Satan, and for as many as are ouerwhelmed in wickednesse, graunt them grace mercifull <sup>d</sup>Mat. 9. 13 <sup>e</sup>1. Tim. 1. 15

mercifull God, that they may escape the snares of the Diuell, and acknowledge their offences; strike into them a feare of thine indignation, and paines of hell, that their mindes be not darkened<sup>e</sup>, and so they become straungers from the life of God, through the ignorance that is in them, because of the hardnes of their heart: and that they come not to that passe that they forsake all sorrowing, and so giue themselves to commit wantonnes euen with greedinesse.

*Eph. 4, 18*

19

*Rom. 2, 5*

*Rom. 1, 21*

29

For they which breake thy precept wilfully, and haue no feare nor feeling of thy iudgements, but runne on securely, pleating themselves, and taking pleasure in their impieties, whose consciences doe soundely sleepe (the feare of thy iudgement beeing cleane extinguished in them) and prostitute themselves to all uncleinesse, they heape vnto themselves the wrath of GOD<sup>e</sup> according to their hardnesse, and hearts which cannot repent; and giue themselves ouer to reprobate mindes<sup>e</sup> to doo those things as be vacomely, being full of all vnrightheousnesse, fornication, wickednes, couetoisnesse, malice, full of enuie, of murder

murder, of debate, of deceit, corrupted in manners, whisperers, backbiters, haters of God, doers of wrong, proud, boasters, inueters of euill things, disobedient to Parents, without vnderstanding, breakers of promises, faire from all charitable affection; yea they giue themselves wholly to the workes of the flesh<sup>b</sup>, that so forgoing all sencie of godlines, they may obstinately goe forward in wickednesse to their euerlasting perdition.

<sup>b</sup> Gal. 5, 19

Bring them, mercifull God, to thy truth, and giue them grace vnfainedlie to repent, and to escape the snares of Satan<sup>i</sup> wherein they are intangled, and <sup>i</sup> 2. Tit. 2, 26 detained at his pleasure.

Take away stubbornnes, hardnes of their mind, and this damnable security, that wickednesse do not vtterly blinde them. <sup>k</sup> Wild. 2, 21

Bestow vpon them a newe heart, and put a newe spirit within them<sup>l</sup>, take away that stony heart out of their flesh, and giue them a fleshie heart, and put the spirit within their breasts. <sup>l</sup> Ezd. 11, 19 <sup>l</sup> Ez. 36, 26, 27 <sup>l</sup> Esay. 44, 3 <sup>l</sup> Ier. 32, 39

Mercifull God, guide vs with thine holy spirit, that bewayling our sinnes from the bottome of our heartes wee may flie to thine vnspeakeable mercy:

1

which

• Eph. 4, 22

which thou doost promise to as man  
as in faith turne vnto thee: and laying  
away ( as concerning the conuersation  
in times past ) in the old man, which is  
corrupt through the deceivable lusts,  
may be renewed in the spirit of our  
mindes, and put on the new man, which  
after, God is created in righteousnesse  
and true holines.

Assist vs O God, that putting away  
lying, wee may speake euery one the  
truth to his neighbour, because wee are  
the members one of another, and in  
anger offend not.

Let him that stole, steale no more,  
but rather let him labour, working with  
his hands the thing which is good, that  
hee may giue vnto him which needeth.

Come into our heartes through thy  
word, and by thy spirit begin a new and  
holy life: stir vp good motions agree-  
able to thy will, and answering to the  
rule of thy word reuealed in the congrega-  
tion.

• Rom, 10, 12

• Mar. 18, 14

• 1, Ti, 2, 4

1. peter, 3, 9

For thou God art rich towards  
and ouer all that call vpon thee, and  
repent. Yea, it is not thy will that any  
of the least shoulde perish, ° but that  
all bee saued & and come to the know-  
ledge

ledge of the truth.

And for this cause, no man be he neuer so wicked, ought to despaire. For it is a true saying <sup>q</sup>, and by all meanes <sup>1, Tim. 1, 1, 2.</sup> worthy to be receiued, that Christ Iesus came into the world to saue sinners; and so very many, being sometime notable transgressors, haue attained mercie, for an example to such, as afterward should beleue on him to their euerlasting happiness. 20

Giue vs therefore, O most gentle God, penitent hearts, that we may thoroughly examine our wayes <sup>1</sup>, and trie <sup>1 Lam. 3. 40,</sup> them, and returne to thee, O Lord: lif- <sup>41.</sup> ting vp our hearts with our hands, vnto thee which art in the heauens,

We which haue sinned and rebelled, <sup>42</sup> with griefe and sorrowe of heart acknowledge all our filthy faults, and with a true faith approach to the throne of thy grace, trusting in the reconciliation made by thy Sonne our Propitiator. and raysed vp in his faithfull and infallible promise wee purpose through thine assistance to beginne a new life, to the glory & prayse of thy sacred Name, Amen.



## 6. A prayer for the sicke.

2, Cor. 12.

9.

Ipsal. 9. 9

Ipsal. 68. 20

**O** Christ, which art the vertue that is made perfect in infirmitie, the strength of the weake, the saluatio of al beleeuers & aider of the oppressed, a refuge in the time of trouble, a Physician for the sicke, yea, our life and safegard in the perill of death:

Hab. 4. 15

By all the paines and passion (which thou didst suffer for vs, and whereby in the flesh thou tookest vpon thee, thou seeledst our infirmities) wee beseech thee, that pitying our sicknesse, and diseases thou wilt succour all that are sick, and especially such, as in their agonies doe encounter with many and sundrie tentations.

Leuit. 26,

16

f Mit. 13. 30

Giue them grace to knowe that all sicknesse & miteries of the bo ly whatsoever, come not by chance, but to be sent of thee, our God; without whose will and permission none aduersitie can come vpon vs. For all the haire of our heads be numbred.

Let them know that sicknesse is sent thorough thy good counsell, not for our

our destructiō, but for our amendment,  
and either to keepe vs in our calling, or  
to driue vs from wickednesse) wherun-  
to by nature wee are inclined &c.) For <sup>h g Gen. 6, 5</sup>  
when we are iudged wee are chastened <sup>Gen. 8, 21</sup>  
of the Lord, that we should not be con- <sup>h 1. Cor. 11,</sup>  
demned with the world. And iudge- <sup>32.</sup>  
ment commonly beginneth <sup>i</sup> at the <sup>1. pet. 4, 17</sup>  
house of God.

Finally, diseases be certaine instru-  
ments wherby thou doest exercise vs to  
the mortification of our flesh.

O thou most excellent curer both of  
soules and bodies diseased, which hast  
shoven that sickenesse and miseries of  
the body are the punishments of sin <sup>k, 4 1, Cor. 11</sup>  
and warnings of thy displeasure agāst <sup>30.</sup>  
our wickednes:

Spare vs, O Lord, spare thy people <sup>l, 1. Ioc. 1, 17</sup>  
and forgiue our siones, whereby we haue  
prouoked these manifolde diseases and  
miseries.

Speake vnto our troubled hearts in  
this conflict of the conscience; reuiue  
them with the sweete and liuely com-  
fort of the free remission of our sinnes  
purchased by Christ <sup>m, 1. Cor. 15, 3</sup>  
the pricke of sinne, and stings of death, <sup>1. Pet. 2, 24</sup>  
that we feele not the gnawing worme  
of a guiltie conscience.

Grant vs quiet mindes through the  
 Rom. 15, 4 consolation of the Scriptures <sup>u</sup>, and  
 working of the holy Ghost, that wee  
 may surely rest vpon thee and thy pro-  
 mises, neuer doubting of thy fatherly  
 kindnesse towards vs.

• Ps. 103, 13  
 Esay, 49, 15.  
 psal. 50, 15.

Heate our colde hearts, and fainting  
 members by the spirit, that they may  
 bee nimble to fulfill thy pleasure, and  
 suffer afflictions laid vpon them, with a  
 quiet minde; and neuer murmuringly  
 resist thy will, but alwayes thinke, that  
 whom the Lord loueth, <sup>p</sup> him hee cha-  
 steneth; and scourgeth euerie sonne that  
 he receiueth. Therefore strengthen vs,  
 that wee may suffer thy fatherly corre-  
 ction with quiet minds.

• pro. 3, 12  
 Heb. 12, 6  
 Reuel. 3, 19

• 1. King 8.  
 39.

O Lord <sup>g</sup>, looke downe from hea-  
 uen from thine holy Court, and be-  
 holde the humilitie and affliction of  
 all weake persons: take from them  
 their extreame paine, or at the least  
 mitigate their sorrowes, whereby they  
 may feeble some ease, and let thy yoke  
 bee vnto them easie <sup>r</sup>, and thy burden  
 light.

• Math. 11.

30.

Restore the weake to their wonted  
 strength, and heale their griefes accor-  
 ding to thy diuine pleasure to their  
 welfare.

Wipe

Wipe away all teares <sup>1</sup> from their / *Reu.* 21, 4  
eye; and helpe them on the bedde of  
their sorrow <sup>2</sup>, and make their beds in <sup>3</sup> *psa.* 41, 3  
their weakenesse.

Heale and binde vp their wounds, for  
great is thy power <sup>4</sup> and thine hand is <sup>5</sup> *Pf.* 147. 5  
not shortened <sup>6</sup>. For when all hope (of <sup>7</sup> *Esa.* 50. 2  
worldly helpe) doth faile, that can as-  
sist. Thy mightie right hand <sup>8</sup> can alter <sup>9</sup> *psa.* 77  
euery thing; yea, if thou onely say the <sup>10</sup> *&c.*  
word <sup>11</sup>, the weake shall be healed, and <sup>12</sup> *Mat.* 8. 8  
that without the meanes of any natural <sup>13</sup> *&c.*  
thing.

Grant likewise that all which are re-  
couered, may well vse their health (least  
otherwise they forgo thorough sin that  
which they receiued by grace) be thank-  
full, and alwayes warie <sup>14</sup> least a worse <sup>15</sup> *Joh.* 5. 14  
thing happen vnto them.

And concerning such as it pleaseth  
thee to take out of this miserable  
worlde, into thine euerlasting king-  
dome, confirme those with thine holie  
Spirit, that at the houre of their depar-  
ture they may peaceably rest <sup>16</sup>, vp- <sup>17</sup> *Esa.* 57. 2  
holden with a trust of free remission of  
their sinnes, and hope of a ioyfull re-  
surrection of the dead, and life euerla-  
sting.

Shorten the paynes which they suf-  
fer



c Io. 16. 20

d Phil. 1. 23

e Ioh. 2. 15

16.

17.

fer now in their mortall bodies, & turne  
their sorrowe into perfect and eternall  
ioy<sup>e</sup>, and make them willing to be dis-  
solued from their bodies<sup>a</sup>, and to bee  
with thee, and to withdraw themselves  
from all such thinges as doe hinder the  
spirituall course, as are the loue of this  
present life<sup>c</sup>, the pleasures of the world,  
the desires of the flesh, earthly cogitati-  
ons, riches, and vaine glorie.

O Christ our eternall Saviour, we  
beseech thee, which, having overcome  
the sting of death<sup>t</sup>, hast opened the  
kingdome of heauen to all beleeuers,  
and according to our faith, wilt come  
to be the iudge of the quicke & dead<sup>e</sup>,  
haue mercie on thy seruants whome  
thou hast redeemed with thy precious  
bloud, Amen.

## 7. A prayer against the temptation of Satan.



Most heauen'y Father,  
and eternall G O D, vnto  
thee doe wee crie, protect  
and strengthen vs weake  
and feeble ones, against  
the temptation of Satan, which is the  
sworne



7 *against the tentation of Satan.* 153

sworne an extreame enemy to mans sal-  
uation, as a slanderer, and our accuser, <sup>Reuel. 12. 3</sup>  
that great dragon, the olde serpent; <sup>9. 10</sup>  
which is called the diuell, carying away  
the whole world, a coofener and wicked  
spirit, a deceiuer, which goeth about  
like a roaring Lion seeking whō he may  
deuoure. <sup>1. Pet. 5, 8</sup>

And especially in this doting age of  
the world, as hee knoweth his time of  
reigning is but short, and perceiueth <sup>Reuel. 12. 12</sup>  
the day of iudgement to bee very nigh  
at hand, wherein his filthinesse shall bee  
made manifest to all Creatures, to his  
euerlasting torments: so now hee ra-  
geth, and rungeth in a deadlie hatred  
against thy flocke, and by all meanes  
seeketh the destruction of al mankind,  
diuers waies, and by vnspeakable subtil-  
tie dooth hee laie snares to entrap our  
soules; eagerly doth he beset vs, and  
all his power and policy doth he powre  
out against vs: hee pryeth for any occa-  
sion, wherby he may allure vs to thame-  
full offending, and so at length horribly  
to cast vs headlong into extreame despe-  
ration.

For as manie corporall affections  
as bee in man, so many occasions doth  
he take to tempt vs, thereby to wounde

vs, or at least to hurt vs with one pricke or other.

Hee layeth snares to take vs, in wealth, in pouerty, in pleasure, and in the inticements of the flesh, in anguish of mind, in ambition and desire of glorie, in the wearisomnesse of our calling and inferiour condition, in cares both for the backe and belly; in couetousnesse and loue of mony, in lust of reuenge.

He tickles some with a desire of glorie and promotion <sup>a</sup>: hee imprinteth in others a veine of curiositie and pride <sup>c</sup>: in others he instilleth suspicions and doubtings of thy diuine will and providence <sup>f</sup>: hee bloweth into others a perswasion of wisdomes and knowledge <sup>g</sup>: some hee carrieth away in securitie <sup>h</sup>; night and day whether wee sleepe or wake he is about <sup>i</sup> vs: and with foming mouth, and open iawes, seeketh to deuour vs <sup>k</sup>: that our senses may bee corrupted from the simplicitie, which wee owe to Christ, euen as the serpent deceiued Eue by his subtiltie.

O God, who is able to flie awaie: or to persist against so diuers strokes and assaults of the diuell?

Vnles

7 *against the temptation of Satan.*

155

Vnles thou O most mighty protector, defend vs, alas we perish.

For, thou knowest we are too weak to resist, no strength is in vs, no ayde, prudence, or policie is in our nature against so strong and subtile an enemy.

Behold, our nature is accursed and vncleane<sup>1</sup>, our flesh is weak<sup>m</sup>, our life is transitorie<sup>n</sup>, and we, alastherefore bee cowards and without armour, giuen to sleepe and slothfulnesse<sup>o</sup>, and endeuor not courageously to withstand the fraudes of the diuell.

1 Gen 6, 5  
Psa. 51. 5  
Mat. 16, 17  
m Luke, 12  
Verse, 55  
56, &c.  
n Job. 14. 1

Wherefore expell from vs this deep sluggishnes of ours, and open the eyes of our mindes, that we may beholde howe greate the power, endeuours, strength, and malice of this aduersary is, with whom we are to encounter.

2  
Psal. 144. 4  
o Ma. 26. 4

For we wrestle not against flesh and blood<sup>p</sup>, but against rules, against powers, against gouernours, and rulers of the darknes of this worlde, against spirituall wickednesse in heavenly places.

p Eph. 6. 12

O thou Sonne of God, which art that blessed seede<sup>q</sup> brusing the heade of the most subtile serpent, bring and bruiſe our enemy Satan vnder thy feete<sup>r</sup>.

r Ro. 16. 20

Thou

Vnles

1. Ioh. 3. 5

Thou which didst appeare ' to de-  
stroye the workes of the diuell, driue a-  
waie from vs lying spirits : that they  
hurt vs not.

1. Mat. 4. 1.  
&c.

Mar. 1. 12

Luke. 14. 1

1. Reu. 20.

2. &c.

1. Mat. 4. 10

Thou our chiefe champion, which  
of thine owne accorde entredst into  
temptations ' that so thou mightest as it  
were hand to hand wrestle with our  
enemy, and purchase a triumphe for vs  
by thy victorie, holde him fast bounde  
' that he exercise his deuises not vpon  
vs, as he desireth: make vs partakers of  
thy victorie, that euen as thou in thy  
body ouercamest the diuell \*: so thou  
wilt vtterly dispatch him in the mem-  
bers.

3. Eph. 6. 13

And therefore giue vnto vs thine  
whole armour, that like right soldiers  
we maie resist in the euill daie, and van-  
quish our enemy.

14. 15. 16.

17. Girde vs with thy truth; put vpon  
vs the brestplate of righteousnesse; and  
let vs be shod to the preparation of the  
Gospell of peace.

Above all things giue vs the shield  
of Fayth, which can extinguish all the  
fiery darts of wicked spirits. Bestowe  
vpon vs the helmet of saluation, and  
the sworde of the spirite, which is the  
worde of God, that through thee wee  
may

maie encounter valiantly, and gloriously attaine to the victorie.

And holy spirit, Almighty G O D. comforte thou, and strengthen our mindes against so diuers conflictes of Satan, which besetteth vs by manie snares, and especially then most of all dooth hee seek our destruction, when wee seeke deliuerance by other means then by the word reuealed. Graunt therefore, that, leauing the word deliuered vnto vs, we looke not after newe reuelations, or violent rauishings, but may resist the diuell by thy word: so wil hee fly from vs, *Amen.*

## 8. Euening Prayer, on *Wednesday.*



**O** LORD God, which arte our life, and the strengthe of our dayes, our vphoulder, protecting vs from our youth, wee thanke thee this euening, and with our lippes wee extoll thy wonderfull goodnes, because

*Deut: 30.*

30



cause thou hast defended vs this day  
against all aduersities both of bodie and  
soule.

*psal. 14. 1. 2* O Lord vnto thee do wee crie<sup>b</sup>,  
<sup>2</sup> heare vs, hearken vnto our voice when  
wee crie vnto thee. Let our prayers be  
directed in thy sight as the incense, and  
let the lifting vp of our hands be an  
euening sacrifice,

For thou delitest not in the offering  
*psal. 90. 13* of Bulls and Rams<sup>c</sup>, but the sacrifice of  
<sup>14</sup> thanksgiuing shall honor thee.

*d. sir. 35. 1. 2* Whoso keepeth the Lawe<sup>d</sup> brin-  
geth offerings enough, he that holdeth  
fast the comādemēt, offereth an of-  
fering of saluation. He that is thankfull  
to them which haue well deserued, offer-  
eth fine flower: and hee that giueth  
almes sacrificeth praise.

*Phil. 4. 18*

Therefore in this euening tide do  
wee offer vnto thee, the continual sacri-  
*1. Chr. 16* fice of thanksgiuing<sup>e</sup>, praisin<sup>g</sup> thy  
*Veris, 37* goodnesse for thy mercifull protection  
and defence.

We wil commend thee for thy truth:  
and sing of thee, O thou most Hie: our  
lips shall sing of thee, and our soules  
which thou haste redeemed: yea and  
our tongues shall daile speake of thy  
righteousnesse.

We

We will giue thanks vnto thee <sup>f</sup>, O *psa. 138. 1*  
 Lord, with our whole heart, because  
 thou hast heard all the wordes of our  
 mouthes. <sup>2.3</sup>

In the sight of the Gods wee will  
 praise thee.

Wee will worship towards thy holic  
 Temple, and celebrate thy Name, be-  
 cause of thy great mercy and truth.

For thou hast magnified thy Name,  
 and thy word aboue all things. When-  
 soeuer we called vpon thee thou diddest  
 heare vs, and induedst our soules with  
 much strength.

And now we crie vnto thee O Lord,  
 with our voice <sup>s</sup>, yea in thy sight doo *gpl. 143. 1.2*  
 wee powre out our praers, and in our  
 trouble do wee vtter them before thee,  
 that thou maiest pardon all our offen-  
 ses, and those especially which we haue  
 committed this day.

Bring not into thy iudgement, O  
 Lorde, all our idle and vaine wordes <sup>b</sup>, *b Ma. 12. 36*  
 pardon our babbling, and vaine speech,  
 and impute not our foolishnes vnto vs.

Be mercifull vnto vs, O Lord: for we  
 are greatly pensue for our sinnes, our  
 heartes be troubled within vs, and the  
 feare of death is fallen vpon vs.

Fearfulness and trembling are come  
 vpon

ip<sup>sa</sup>. 55, 4 vpon vs, <sup>i</sup> and an horrible dread hath  
ouerwhelmed vs.

But O Lord, absolue vs from all our  
sinner through thy word, bringing vn-  
to vs the ioyfull tidings of gracious de-  
liuerance.

O comfort the heartes of thy ser-  
uants <sup>k</sup>: for vnto thee Lord, haue wee  
lifted vp our soules. For thou art mild,  
gentle, and of much mercy to as ma-  
ny as call vpon thee.

Blessed bee the Lorde, which hath  
heard the voyce of our humble petiti-  
ons <sup>l</sup>.

psa. 28, 6, 7 O God thou art our strength, and  
our shield, our hearts trusted in thee and  
wee are holpen: therefore our hearts do  
daunce for ioy, and in our songes wee  
will praise thee.

We cried vnto thee, O Lord, & said,  
psl. 14, 2, 5 <sup>m</sup> Thou art our hope, and our portion  
in the land of the liuing. Consider our  
6.7 complaint, for we are brought very low.  
O deliuer vs from our Persecutors; for  
they are too strong for vs. Bring our  
soules out of prison; that wee may giue  
shankes vnto thy name.

O holy Trinitie, and perpetuall vni-  
tie, protect vs this night, that the diuel  
haue no power ouer vs.

O Father, gouerne vs by thy power;  
O Sonne, reuiue vs with thy wisdom,  
and lighten vs, O holy Ghost, with thy  
vertue.

O Creator be thou present with vs:  
O Redeemer aide vs: O our comfort-  
er abide with vs.

The Lord blesse vs<sup>a</sup>, and keepe vs. <sup>n Num. 6,</sup>  
The Lord make his face to shine vpon <sup>24, 25</sup>  
vs, and be mercifull vnto vs; The Lord  
lift vp his countenance vpon vs, & giue <sup>26.</sup>  
vs peace.

This blessing of God be this night  
and euermore a safetie and protection  
against all enemies, both visible and in-  
visible, that they hurt vs not any way.

Euē as the pillar of cloud<sup>a</sup> in the<sup>o</sup> Exod. 14  
desert stode betweene the tents of the 19, 20  
Egyptians, and the tents of the childre  
of Israel, that none hurt might come to  
the people of Israel; so bee thou, O  
Lord, the protector of our soules and  
liues; be thou, we beseech thee, an iron  
pillar vnto vs<sup>a</sup>, that such as are our ene- <sup>p Iere. 2, 3</sup>  
mies preuaile not against vs, & be thou  
a brazen wall<sup>a</sup>, betweene vs, and al our <sup>p Ier. 15, 20</sup>  
aduersaries, that they come not nigh vs  
to our hurt.

Giue vs this night a good sleepe, that  
quietly without cares and anguish of  
mind

minde wee may rest this night ; let not  
troublesome dreames, and fantasies, in  
which is vanitie, disquiet vs,

Let our sleepe be sweete and health-  
full to our bodies, that <sup>r</sup> waking in the  
morning wee may rise in good health,  
and delight in thee our God.

Graunt also that both being in bed  
asleepe, and awake, wee may alwayes  
remember our death <sup>t</sup>, which is a pas-  
sage to an immortall life, & with-  
all our ioyfull resurrection  
to euerlasting glo-  
rie, Amen.





# I. On Thursday

## Morning prayer.

**O** Christ which art the light and the day, dwelling <sup>a</sup> in the light that no man canne attaine vnto, the brightnesse and clearenesse of the eternall Father, the bright morning starre <sup>b</sup> driving away the darkenesse of night, and bringing the light of the day ouer the face of the earth:

<sup>a</sup> 1, Ti. 6. 16

<sup>b</sup> Reu. 22. 16

Wee will blesse thee in our life time, and lift vp our hands in thy name with thanksgiuing, because thou hast beene our defender.

<sup>c</sup> Ps. 36. 3

Vnder the shadow of thy wings we rested quietly, in thy lap we lay secure and safe. Wee slept and tooke our rest, and yet rose againe. For the Lord defended vs, and was our aide.

God is in the midst of vs <sup>d</sup>, therefore we will not be moued, God wil helpe vs and that right early, that wee may reioyce in his saluation.

<sup>d</sup> Ps. 46. 3

O thou onely begotten Sonne of God, which sittest at the right hand of God, thine Almighty Father, wee most humbly beseech thee by thy glorie

Acts. 1, 2.  
Luk 24, 51  
Esa. 44, 22

glorious ascension into the heauens,  
whereby thou diddest pearce the thick  
clondes, that thou mightest put away  
our iniquities like a clonde <sup>f</sup>, and wipe  
away our finnes, whereby thou, which  
art the Sunne of righteoulnesse, art hid-  
den, that neither our soules can beholde  
thee, neither our prayers ascende vnto  
thee, like a mist.

Esay. 59, 9  
Ioh. 1, 9.

Let thy light shine ouer vs this day  
(like the cleare day starre pearcing the  
thicke mystes) to the expelling of the  
darkenesse of our vnderstanding <sup>s</sup>.

For thou art <sup>b</sup> the true light lighte-  
ning euery man that commeth into this  
world.

12. Pet. 1, 19

Clarifie our hearts, and drine away  
the darkenesse of error and ignorance;  
that, as at the breaking of the day,  
darkenesse doth vanish; so all the dark-  
nesse of our mindes may be remooued,  
that wee continue not in the dungeon  
and shadowe of death, but may ap-  
proach to thy word <sup>i</sup> as to a candle shi-  
ning in a darke place, vntill the day  
dawne, and thou the day-starre arise in  
our heartes.

Isa. 90, 16.

Let thy worke appeare to thy ser-  
uants <sup>k</sup>, and thy magnificence towards  
Deut. 21, 12. the sonnes of men.

The

The glorious maiestie of the Lord,  
be vpon vs, & prosper the works of our  
hands vpon vs, O prosper the works of  
our hands.

Let vs not, forgetting thy commaun-  
dements, <sup>1</sup> decline from them either  
to the right hande, or to the left: but  
make vs to meditate vpon them rising  
out of our beddes, and binde them for  
a signe vpon our hands<sup>m</sup>, and tie them  
to our fingers, and write them on the  
table of our hearts, that the memorie  
of them at no time depart out of our  
mindes.

[Deut. 28

14.

Iosua. 1. 7, 8

Deut. 6. 7

8

Prou. 7. 3.

O Lord, we haue called vpon thee  
day by day<sup>n</sup>, we haue stretched out our  
hands vnto thee. <sup>n</sup> Psal. 88, 9

In our trouble do we lift vp our hands  
vnto thee, O Lord, beseeching thee  
most humbly to keepe vs this day, and  
all our life time from the place of hel<sup>p</sup>, <sup>o</sup> Psal. 49. 15  
and to deliuer vs from the clauves of the  
vngodly.

O Lord, be merciful vnto vs, we  
haue longed for thee, bee thou our  
helpe and shielde<sup>p</sup>, and our saluation, <sup>p</sup> Psal. 33, 20  
in the time of trouble. Sende downe  
thine hande from aboue<sup>a</sup> and deliuer <sup>q</sup> Psal. 144, 7  
vs. Stretch forth thine arme with pow-  
er, strengthen thine hand, and lift

vp

The

vp thy right hand to saue vs.

Psalm 13.  
13, & c.

Arise now, O Lord, put forth thine hand, and forget not the poore. Breake thou the power of the vngodly and malicious, that we without feare or danger may confesse and prayse thee.

Ps. 131, 7.

Though we walke in the midst of trouble<sup>s</sup>, yet wilt thou refresh vs; and against the furiousnesse of our enemies wilt thou stretch forth thine hand, and thy right hand shall saue vs, that all may knowe and vnderstande that this is thine hand, and that thou hast saued vs.

Therefore wee will prayse the Lord which stood at the right hand of the poore<sup>s</sup> to saue his soule from the persecutors:

Psalm 69, 1

O most mightie protector, keepe vs likewise from all bodily harne. Deliuer vs from the mire<sup>n</sup> that wee perish not: deliuer vs from such as hate vs, and from the deepe waters, that the floods ouerwhelme vs not, neither the deepe swallowe vs vp, protect vs with thine hand that wee perish not by thy fierie darts.

Thou God rulest the vertues of the elements, which thou hast created, and guidest the raging of the sea<sup>s</sup>.

Psalm 89, 9

For thou art the God y which fra-<sup>3</sup> Amo, 4, 1 3  
 mest the mountaines, and makest the  
 windes, and declarest vnto man what his  
 thought is, thou makest the morning  
 and darkenes, and walkest vpon the hie  
 places of the earth: the Lord God of  
 Hostes is thy Name, worldes without  
 end, Amen.

## 2. A thanksgiuing vnto God for our food.



E thanke thee, King of glo-  
 rie, Lorde of heauen and  
 earth, because thou hast  
 from our youth to this pre-  
 sent houre maruellouslie  
 nourished vs, giuing vs meate, drinke  
 and clothing, with all other things per-  
 taining to the sustentation of this our  
 life.

Naked and bare came we out of our  
 mothers wombe<sup>a</sup>, wee brought no-  
 thing into the world<sup>b</sup>, but what soe-  
 uer wee haue, thou gauest the same<sup>c</sup>;  
 yea, it was afore wee were borne, and  
 in our mothers wombe didst thou or-  
 daine thinges necessarie for this life,  
 and sufferest vs to enioye all things a-  
 bundantly.

<sup>a</sup> Iob, 1, 21  
<sup>b</sup> Eccle 5, 14  
<sup>c</sup> 1, Ti, 6, 7  
<sup>c</sup> 1, Co, 4, 7

All



ps. 103, 3,  
Esa, 49, 5

Alway thou hast a care of vs, as a Father hath of his children <sup>a</sup>, neither art thou ignorant that we stand in need continually of thy blessings, and daily are destitute of new reliefe: all which thou givest after thy wonted & vnspcakable goodnesse.

1 Sam. 1, 17

Isaiah 36, 6

g Psal, 147, 9

We acknowledge that whatsoever wee haue, or possesse, it is thy gift: and confesse thee to be the fountaine of all good things <sup>e</sup>, and perceiue thy fatherly goodnesse to be spread not onely ouer all mankinde, but also ouer the brute creatures <sup>f</sup>. Thou givest meate to all flesh: thou givest fodder to the cattell; and feedest the young rauens that call vpon thee <sup>g</sup>.

h Deu, 28: 8

11. 12

i Psal, 104, 28

For corporall goods are not distributed among men by chance, or without thy providence; neither be they attained by the only industrie and power of man <sup>h</sup>.

Thou givest: and we gather: thou openest thine hands and all liuing creatures are filled with thy blessing. For without thee all our indeuours bee in vaine, & if thou blesse not our labours, we doe but beat the wind, and receiue no profit.

Great is thy mercie, O Lorde, which

which disdainest not to provide for  
sinfull flesh.

O Lord our God, great are thy  
wonderous workes<sup>k</sup> which thou hast <sup>k</sup>Psal. 40. 5.  
done for vs, the which we cannot so  
much as in thought comprehend,  
much lesse in words expresse.

When we would report and vtter  
them, we found them more then we  
could recite.

But notwithstanding thine infi-  
nite benefites cannot be compre-  
hended of man: yet will we not sur-  
cease to set forth thy praise, nor  
hide thy goodnesse from the sonnes  
of men, but will declare it, & speake  
of thy truth from one generation to  
another.

Blessed art thou O our G O D  
for euer and euer<sup>l</sup>, all that is either <sup>l</sup> 1. Chr. 29  
aboue in the heauen, or in earth be- <sup>verse.</sup> 10  
neath, is thine. 11  
12

All things come from thee, and  
from thine hands we receiue what-  
soever we possesse. And all those  
things of thy meere mercie with-  
out our merites or worthinesse.

Therefore we will magnifie the  
Lord which doth mightie things in  
all the corners of the earth, which  
K I doth

doth nourish from our mothers  
m psa. 71. 6. wombes<sup>m</sup>, and giueth vs all good  
 things.

Graunt vs likewise quietnesse of  
 minde, and peace in our time, that  
 thy grace may abound towarde vs,  
 continue & defend vs while we liue.

Acts. 17.  
25. O almightie and mercifull Father  
 by thy breath wee tooke life<sup>n</sup>, the  
 which through thy blessing doth a-  
 bide in vs, In thee we liue, moue,  
 and haue our being.

Deut 8 3.  
Matth. 4. 4.  
Luke 4. 4. For man liueth not by bread on-  
 ly<sup>o</sup>, or by his owne wisdom and  
 forecast, neither art thou bounde  
 with a fatall chaine of second cau-  
 ses, but by thy decree and will, we  
 enjoy life, and all things created at  
 thy becke do continue whilest thou  
 thinkest good.

Giue vs not onely store of all  
 things to the necessitie of our life:  
 but graunt also to our meate and  
 drinke vertue and power, to relieue  
 and strengthen our bodies. For thou  
 alone vpholdest all things by thy  
 word and power<sup>p</sup>.

Heb. 1. 3. Vnlesse thou dayly didest feede vs  
 with thy hidden grace, which thou  
 dost inspire into the bread, to feede  
 vs,

vs, all the heapes of our yearly increase were to small purpose.

For be it, that there be abundance of whear, wine & of all other things, yet vnlesse they bee watred by thy blessing, quickly would all come to nought, and wee should perish for lacke of foode in all that abundance. For all the substance which we possess, what it is without thou prosper and fructifie the same with thy blessings.

And albeit we feede on breade <sup>9 Matth. 4. 4</sup> yet we ascribe not our life to the <sup>Deut. 8. 3a</sup> vertue of the bread, neither is thy power tied to the bread, nor mans life included within the same, but altogether it dependeth vpon thy will and good pleasure.

Wee beseech thee for thy most large and bountifull liberalitie, cast vs not off in the time of our olde age, and when our strength faileth vs forsake vs not.

Likewise confirme our faith that we distrust not thy promises, neither bee wee driuen from thee by any meanes, seeme they neuer so contrary to our naturall causes.

But giue grace that wee may  
K 2 with

withdawe our eyes from all worldly consultations, and as touching our foode, and other necessities for this life, may wholly depende vpon thee, and at no time goe beyonde the limits which thou hast prescribed, through our Lord Iesus Christ, which liueth, and raigneth with thee for euermore. Amen.

### 3 A Prayer for Vnitie in Religion.



\* Eph. 4. 4.

Eternall God which hast called vs to the vnitie of the true Catholike faith, and gathered vs by thy word into the lappe of thy Christian Congregation, that wee may be all of vs one body<sup>a</sup>, and one<sup>5</sup> spirit, euen as we are called, in one hope of our calling. One Lord, one faith, one baptisme, one God, and Father of all, which is aboue all, and through all, and in vs all. For euen as thou Father art in thy Son, and he in thee<sup>b</sup>, so should we also be one in thee our God.

<sup>6</sup> b 10, 17, 22.

And therefore we cry vnto thee

○



O almightie Father, and eternall  
God, teach vs thy waies, <sup>c</sup> that we <sup>c</sup> Ps. 86, 11  
may walke in thy truth; O knit our  
harts vnto thee that we may feare  
thy name.

Graunt that all thy faithfull may <sup>d</sup> Phil. 2, 2.  
be like affected <sup>d</sup>, and of one minde, <sup>Rom. 12, 16.</sup>  
as thou art, thinking the same thing  
after the example of Christ our Sauti-  
our, and that as well in mindes <sup>e</sup> as <sup>e</sup> Rom. 15, 6  
with mouth, we may agree among  
our selues, both in true doctrine and  
in outwarde behauiour of conuersa-  
tion. For the scope of the Churches  
felicitie consisteth in the vnitie of  
true faith and religion.

Keepe vs in the true vaderstand-  
ing and right knowledge of thy sa-  
cred scriptures, that without strife  
and contention, we may speake one  
thing <sup>f</sup>.

Let there be no dissention nor <sup>f</sup> Co. 1, 10.  
scismes among vs, let nothing bee <sup>Phil. 3, 16.</sup>  
done through contention <sup>g</sup>, or of <sup>g</sup> Phil. 2, 3.  
vaine glorie, let vs be one body,  
endued with one minde, and iudge-  
ment, according to thy word reuen-  
led, vntill we attaine <sup>h</sup> to the vnitie <sup>h</sup> Eph. 1, 2  
of faith and knowledge of thy Son <sup>i</sup> 3,  
into a perfect man, according to  
K 3 the

the measure of the age of the fullness of Christ, which is the head, by whom the whole body being coupled and knit together by every ioynt for the furniture thereof (according to the effectuall power, which is in the measure of every part) receiueth increase of the body, vnto the edifying of it selfe in loue.

O most holy Father, keepe vs by thy Name, that we may be one in thee<sup>i</sup>, and that among vs which are beleeuers, there may be one heart and one minde.

O Christ our onely Saviour and Mediatour, which before thy passion didst pray that wee might be one in thee<sup>k</sup>, euen as thou art in thy Father, graunt that thy Church may be at concord, and agree in one true faith and confession.

Let there continue amongst vs a godly consent: let there be one agreement in faith, one mind in prayer<sup>l</sup>, that wee may growe vp in thee, and that all our hearts may be coupled together by the bond of the Spirit, vsing thy gifts as they should be to the aduancement of thy glory and

3 and to the common profit both of  
thy Church, and common weale,  
and walking worthie our calling<sup>m</sup>, <sup>m</sup>Eph. 4. 1  
whereunto we are called, with all 2  
humilitie and gentlenesse, with all  
lenitie, forbearing one another  
through charitie, being carefull 3  
to keepe the vnitie of the Spirit in  
the bond of peace.

Represse the furiousnesse of Sa-  
than, which soweth dissention<sup>n</sup> 2- <sup>n</sup>Matth. 10  
among thy flock, to weaken our faith 25  
and to hinder our prayers, whereby 39  
thy glory is defaced.

Graunt therefore that wee proue  
not desirous of vaine glory<sup>o</sup>, prouo-  
king one another, and enuying<sup>o</sup> Gal. 5. 26  
one another, that we bite not one 15  
another to our destruction. For of  
emulation spring contentions, which  
being once inflamed, boyle out into  
mortall diuisions. And as many as  
maintaine emulations, contentions  
and factions, are carnall<sup>p</sup> and walke <sup>p</sup>1. Cor. 3. 3  
as men.

Wherefore take from vs the  
zeale of the flesh, which is foolish,  
and let all enuies, wrath, pride, and <sup>q</sup>Eph. 4. 31  
arrogancie be farre from vs.

Likewise let vs auoide<sup>r</sup> foolish <sup>r</sup>1. Tim. 4  
K 4 and

1 Tim. 6. 4 and vnlearned questions, knowing  
20. that they engender strife and contē-  
tion, and serue for nothing but to  
the subuerting of the hearers, and  
engrafting of errors.

Where a desire of strife is, there  
certainly God dwelleth not<sup>r</sup>, and  
I. Io. 4. 16. they which raise tumults of nothing  
and disquiet the flocke, those wilt  
thou O Sonne of God, destroy.

Come holy Spirit, replenish the  
hearts of the faithfull, and inflame  
in them the fire of thy loue, which  
once didst gather the nations into  
the vnitie of the faith, through the  
A. Acts. 2. 4. diuersitie of tongues<sup>r</sup>.

Ioyne our hearts together, that  
we may nourish Christian concord  
among vs, and that we all glued as  
it were together in louing hearts,  
may be of one mind in thee<sup>r</sup>, so shal  
A. Acts. 4. 32 thy pure doctrine zealously bee  
maintained, and no false interpre-  
tation of the Scripture obstinately  
defended.

Bring home to thy fould all such  
as are turned to the vnitie of true  
religion, that there may be one pa-  
stor and one folde<sup>r</sup>.

To such as are gone out from vs,  
grant

knowing  
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all such  
of true  
ne pa-

om vs,  
grant

grant constancy that they may con-  
tinue with vs teaching the Gospel  
to the saluation of the hearers.

And if it fortune that any, cōtra-  
rie to the doctrine which we haue  
learned, raise dissention and offen-  
ces grant that we may auoyd them<sup>y</sup> Rom. 16.  
least the harts of the simple through<sup>17</sup>  
their swer perswasions and flattery  
be deceiued<sup>z</sup>.  
Ioh. 2 10  
z 1. Cor. 14

O God, author of peace and con-<sup>2. The. 3. 33</sup>  
cord, giue grace that euery one of vs  
may thinke the same thing accord-  
ing to our Sauour Christ, Amen.

#### 4. A Prayer for peace.



Most high God, and  
Holy father, which art  
not the Author of dis-  
sention, but of peace<sup>a</sup>,  
not of confusion, not of inordinate<sup>a 1. Co. 11. 23</sup>  
life, but the keeper of discipline and<sup>2. Co. 13. 12</sup>  
quietnesse, from thee come holy co-  
gitations and good counsels, and  
righteous deeds.

Giue vnto vs thy seruants that  
peace which the world cannot giue,  
that both our hearts and workes



may be applyed to thy commandments, and that our daies through thy protection bee alwaies quiet from trouble.

Gouverne thou the whole state both of the Church and common weale, and rule our life, that in our dayes iustice may take place <sup>b</sup>, and peace continue as long as the moone shall haue her course

Speake thou peace vnto the common people<sup>c</sup>, and to thy Saints, and likewise to them which are converted and turned to a better minde.

Let thy saluation bee nigh them that feare thee, that glory may dwell within our land.

Let mercy and truth meete together, yea, let iustice and peace embrace each other.

Let truth arise out of the earth, and righteousnes looke downe from heauen.

Let the mountaines <sup>d</sup> and the hills bring peace to thy people by iustice.

Blesse Lord all Countries, Citties, Townes and places where thy woord doth abide and is purely preached.

Let

Let them haue much peace that loue thy lawe and doctrine, and let them be without stones to stumble at, and offences, let their peace bee within their walles<sup>e</sup>, and prosperitie within their places. pfs. 1212

O Lord strengthen the locks of our portes, and blesse thy children within them, put peace for our ends, and boundes, and fill vs with the fatte of the corne, that thou king of glory and the Lord of hostes mayest enter by our gates<sup>f</sup>, and thy pure word abide not only in our walles, but also in our willes, to the glory of thy name, and the comfort of our soules, and that honest discipline together with integritie of vertue, manners and humane literature, may be maintained. pfs. 24, 27

O eternall God which hast cal- led vs in peace<sup>g</sup>, grant that with all men, as much as in vs lyeth<sup>h</sup>, wee may haue peace, and let vs account of holynesse<sup>i</sup>, without which none shall see the Lord. g 1, Cor, 75  
h Ro, 12, 18  
i Heb, 13, 14

Asfwage our hearts, that we may cleane forget all iniuries<sup>k</sup>, and forgive each other in manye things, least by reuenging our selues wee take k Mat, 5, 44  
45 &c  
Ma, 6, 14, 15  
Ecc, 28, 1, 2

Let

take away the publike tranquillitie.

Represse the diuell, the breake of  
godly concord and christian peace,  
which ranging throughout all regi-

11. Pet. 5. 8. ons<sup>i</sup>: soweth euery where the seed  
of strife and debate.

O God of peace which makest an  
m Pla 46. 9. end of warre<sup>m</sup> in all the world, and  
breakest the bow, and knapest the  
speares a sunder, and burnest the  
chariots with fire: protect vs from  
n Psa. 68. 30 warre and slaughter: scatter the na-  
tions<sup>n</sup> that delight in warre.

Breake thou and hinder all euill  
counsell, and the purpose of such as  
minde and thirst after nothing els  
but the shedding of innocent blood.

i P 1. 6.

Confound them in their imagi-  
nations<sup>o</sup> that they take none effect,  
let them be turned backe and put to  
shame.

ppsa. 5. 10.

Let them come to shame and pe-  
rish through their owne imaginati-  
ons<sup>p</sup>, that Churches and schooles  
well ordained be not ouerthrowne,  
nor idolatrie get the dominion ouer  
vs.

qRo. 12. 13.

Heb. 11. 14

Ingraft therefore into all men of  
what calling so euer, a desire of peace  
contented mindes in their vocati-  
ons,

ons, and a carefulnesse to aduance  
the welfare of that place where they  
doe abide, so shall they neither  
through a desire of others wealth,  
nor by ambition or vaine glory, raise  
any tumults to our disquietnesse.

And where strife, contention, and  
discord is among men, there doe  
thou O most mightie God, recon-  
cile their hearts and mindes, that  
those flames and fires may speedily  
be put out. For thou canst conclude  
a truce for vs<sup>r</sup>, with the stones of <sup>Iob. 5. 23</sup>  
the ground, and compell the beasts  
of the field to seeke those things as  
belong to our peace, and the Wolfe  
to dwell with the Lambe<sup>r</sup>, and <sup>Esa. 11. 6.</sup>  
the Leoparde to lie downe with the  
Kid,

Therefore make our tabernacles  
safe and quiet, that about them  
there may bee a rich tranquillitie,  
which may abound like the streame <sup>Esa. 48. 18</sup>  
running ouer his bankes, and our  
righteousnesse as the waues of the  
sea which is neuer without water.

In the Lord shall wee haue our  
wished peace, & the worke of right-  
eousnes shall be peace<sup>n</sup>, and her  
fruit rest, and quietnes for euer. <sup>uEsa. 32. 17-18.</sup>  
And

And thy people shall dwell in the  
Innes of peace, and in sure dwell-  
ings, in safe places of comfort.

\*Esa. 5, 12

In ioy shall we goe forth<sup>x</sup> and re-  
turne in peace, the mountaines & hills  
shall sing with vs for ioy, and all the  
trees of the field shall clap their hands.

3<sup>a</sup>. Ths 3, 10

2<sup>a</sup> Philip. 4, 7

Heare vs, O Lord of peace<sup>y</sup>, and  
grant that thy peace<sup>z</sup> which passeth  
all vnderstanding, may keepe our  
hearts and mindes in our Lord Je-  
su Christ, who liueth and reigneth  
with thee in the vnitie of the holy  
Spirit, a God now and for euermore.

*Amen.*

### 5. A Prayer for vnbeleeuers,

4 Gen. 1, 26

Gen 5, 1

Psa. 139, 16,

6 Ro. 10, 12

Ephesi 2, 4.



Vnto thee doe wee crye,  
O Lorde, Father and  
maker of all men<sup>a</sup> which  
art rich vnto all that call  
vpon thee<sup>b</sup>, and which comman-  
dest the light to shine out of  
darknesse: for thou wilt<sup>c</sup> that all  
men shoulde be saued and come  
to the knowledge of thy truth.

1<sup>a</sup> Tim. 2, 4

And



And therefore of thy great loue thou diddest call vs to the participation of the lotte of the Saintes in the light which are by nature the children of wrath, and of death, aliens<sup>d</sup>, and strangers from the Testament of promises, hauing none hope, and without God in the world but now are fellow Citizens, with the Saints, and of the household of God, built vpon the foundation of the Apostles, and Prophets, Iesus Christ beeing the heade corner stone which susteineth the whole building by his worde of power.

Heare vs thy seruants making supplication for such as yet haue not heard the sound of the Gospell<sup>e</sup>, <sup>e Io. 16, 20</sup> neither knowne thy name, but sitting in darknes<sup>f</sup>, and in the shadowe of death, haue their mindes darkened<sup>g</sup> and are alienated from the gift of God, by the ignorance that is in them, and carried away vnto dumbe Idolls<sup>h</sup>, and fained Gods, euen as they are led, and run to worship that which is no God. <sup>f Luke, 1, 79</sup> <sup>g Eph, 4, 18</sup>

Giue grace, that thy worde may bee kuowne among them<sup>i</sup> and <sup>i Esa. 19, 25</sup> preached.

preached in euery land, and the  
 found ther of go out into the ends of  
 the world<sup>k</sup>, that thou maist be found  
 of them which sought thee not, and  
 famous among such as neuer asked  
 after thee.

Send forth thy word that they  
 may be healed<sup>l</sup>, and walke no more  
 in the vanities of their minde.

O God father of our Lord Iesus  
 Christ, King of glory<sup>m</sup>, giue them  
 the spirit of wisdom, and reuelation  
 through the knowledge of thee  
 lighten their mindes that they may  
 know, what the hope is whereunto  
 thou hast called vs and how preti-  
 ous the glory of thine inheritance  
 in the Saints, and howe excellent  
 the greatnes of thy power towards  
 vs, which beleue according to the  
 working of this mightie power,  
 which thou hast wrought in him,  
 when he was raised by thee, from  
 the dead, and placed at the right  
 hand in heavenly places, aboue all  
 principalities and powers.

Open the hearts of vnbeleeuers,  
 that hearing thy word they may ac-  
 knowledge thee the only true God  
 and Iesus Christ, whom thou hast  
 sent,

sent and may worship thee the Fa-  
ther in the Sonne, and the Sonne  
in thee, the Father, with the holy  
Ghost, euen as thou hast reuealed  
thy selfe.

Take the vaile from the hearts of <sup>2. Co. 3. 13.</sup>  
the Iewes<sup>o</sup>, least being blinded in <sup>pro. 9. 23</sup>  
the reading of the ould Testament, <sup>1. Pet. 2. 8.</sup>  
stumble at the stone<sup>p</sup> and rock, of  
offence by incredulitie, and hardnes  
of their hearts, that thy Sonne  
Christ crucified<sup>q</sup> and preached, be <sup>1. Co. 2. 23</sup>  
not vnto them a stumbling block,  
and thy Gospell the sauour of death <sup>2. Co. 2. 16</sup>  
vnto deaht<sup>r</sup>, but that being con-  
uerted by true faith to the knowe-  
ledge of thee the Father in the Son  
their face being vncouered, they  
may behold thy glory, knowing by  
the writings of the Prophets, the  
Messias, whom thou hast appointed  
to be the sauour of the world.

Likewise gather thou the Gentils  
(to whom the Gospell the word of  
the crosse is meere foolishnesse<sup>t</sup> (in-  
to thy Congregations, that they <sup>1. Co. 3. 23</sup>  
may embrace thy misterie, casting  
off all fleshly wisdom, and lead all  
their cogitations captiue<sup>t</sup> to the o- <sup>2. Co. 10. 5.</sup>  
bedience of the Gospell.

More-

Moreouer our prayer and supplication is, not onely for those aboue mentioned, but also for such as either (although they resist not thy truth and pure religion openly and obstinately) professe our religion, yet mingled with many superstitions and abuses, worshipping and calling vpon Saints departed out of this life, or bee addicted to outward ceremonies<sup>a</sup>, and rudiments of this worlde, burdening their consciences, with mens obseruations, and traditions, of their Fathers<sup>x</sup>, or trusting to their owne righteousnesse, or rather to the workes and deedes of the flesh, refuse and make little account of the righteousness<sup>y</sup>, which is the true iustification, and goe about to establish their owne righteousnesse,

But Christ is the end of the lawe for righteousnesse to as many as beleue. <sup>2</sup> And another foundation canne no man lay, then that is in thy Sonne the Mesias, which is the way<sup>n</sup>, the truth, the life and the end of the law<sup>b</sup>.

For by this perfect obedience and fulfilling of the Lawe, by his innocent

<sup>a</sup> Col. 2, 8,

<sup>x</sup> Matth, 15,  
2, 2,

<sup>y</sup> Rom, 10,  
3,  
4

<sup>2</sup> 1, Cor, 3  
11

<sup>a</sup>  
<sup>b</sup> Io, 14, 6,  
<sup>2</sup> Rom. 10

innocent and bitter death, he hath  
restored vnto vs true saluation, and  
perfect righteousness<sup>e</sup>, that euery <sup>c Ioh, 3, 15</sup>  
one which beleueth on him might  
not perish, but haue euermlasting  
life.

O God, the sight of the blinde  
bring them home againe, which  
through ignorance either are en-  
tangled in doutfull labyrinthes, and  
grosse errors or countenance pollu-  
ted religion, that lightened by thy  
Spirit they may returne into the  
right way<sup>d</sup>.

And such as with impudent <sup>d Ioh, 6, 44</sup>  
faces, and stiffe necks, do obstinat- <sup>65,</sup>  
ly with an affected ignorance with-  
stande thine holy Spirit, whose  
sences the God of this world hath  
blinded<sup>e</sup>, that the light of thy glo- <sup>e I Cor. 4.4.</sup>  
rious Gospell shine not ouer them,  
repreesse and bridle their mal-

lice, that by slaughters

and persecutions they

neither trouble nor

destroie thy

Church,

*Amen.*



## 6 A Prayer for our be- nefactours.

<sup>a</sup>Matt. 10. 42  
Mar. 9. 4. 1



Mercifull, faithfull  
and louing God re-  
warder of all good  
workes<sup>a</sup>.

For as much as  
ingratitude is the  
most odious and detestable vice  
of all, the which both thou doest ab-  
horre & no wise man can abide, as a  
thing deseruing infinite paines and  
rigorous punishment.

<sup>b</sup>Prou. 17  
<sup>23</sup>  
<sup>c</sup>Wis. 16 29

For he which rendreth euill for  
good<sup>b</sup>, euill shal not depart from his  
house. And <sup>c</sup>the hope of the vn-  
thankfull shall melt away like the  
winter yce, and flow away as vnpro-  
fitable water.

We beseech thee giue vs gratefull  
minde, alwaies remembring bene-  
fites receiued, least forgetting the  
merits exhibited vpon vs, we fall  
into the filthie and abominable  
fault of ingratitude.

But gouerne vs with thine holy  
Spirit, that wee may alwaies giue  
thanks

thanks vnto thee, O most bountifull God, for such benefites as thou hast bestowed, not vpon vs only but vpon all mankinde <sup>d</sup>.

*dpfal. 116*

For creating vs after thine owne <sup>12</sup> image <sup>e</sup>, for redeeming vs being <sup>17</sup> sinners forlorne, and condemned for deliuering vs from sinne, death, and hell, by the most holy and precious blood of thy deere Sonne <sup>f</sup>: for bestowing thy holy righteousness <sup>fr. pet. 19</sup> thine holy Spirit & euerlasting life <sup>heb. 9. 14</sup> vpon vs, for conseruing our soules and bodyes safe and sound, finally for giuing, and that abundantly, all such things as are necessarie for the sustentation of this life, and besides, for thy mercifull protection, against all dangers, all which thou doest of thy meere mercie, and fatherly goodnes, without any merits or worthinesse of ours.

And therefore we will extoll thee O God of our life, and yeeld thanks to thy name, O most high. For thou <sup>g pfa. 136, 1.</sup> art gracious <sup>g</sup>, and thy mercy endureth for euer.

Wee will giue thee thanks O Lord among the people <sup>h</sup>, we will <sup>hpfa. 57. 9.</sup> sing to thee among the nations.

For

For the greatnesse of thy mercye reacheth vnto the heauens.

So infinite and great are thy benefites conferred vpon vs, O Lord, that we are vnable to conceiue them in our mindes.

*psa. 40 5*

Notwithstanding our mouthes shall speake of thy righteousness and saluation<sup>k</sup>, for we knowe none end thereof.

*Apl. 7 15.*

What recompence shall we make to the Lord for all the benefites hee hath done vnto vs<sup>l</sup>? We will take vp the cup of saluation, and call vp on the name of the Lord. We will pay our vowes vnto the Lord in the presence of his people.

*psal. 116, 12  
psal. 116, 13  
14, 15*

We will neuer forget thy benefites & wondrous works which thou hast done for vs. To thee O God the Father, be thanks for all things<sup>m</sup> in the Name of our Lord Iesus Christ.

*eph. 5, 20*

Secondly we thinke it our bounden dutie, to pray for our benefactors that haue begot, brought vp, taught and promoted vs, that it woulde please thee to repay them, and all other for whom wee are bound to pray, whose necessities are knowne to thee.

These

These we commend to thy mercy in our prayers, that thou maiest blesse them both with temporal and eueralasting rewardes.

O celestiaall God, and most excellent recompencer, thou hast power and mercy<sup>n</sup>, to render to euery one according to their workes. Do well, O Lord<sup>o</sup> vnto those that bee good and true of heart.

<sup>n</sup> p<sup>s</sup>a, 62, 12  
Matt. 16, 27  
Rom. 2 6  
<sup>o</sup> p<sup>s</sup>al, 125.

Vouchsafe to reward all our benefactors, let them receiue most plentifull benefits, according to the multitude of thy mercyes.

Shew mercy vnto them, O Lord, that haue comforted vs, & so blesse their families, that they may finde mercy with thy Sonne our Lorde and Sauieour Christ at that day<sup>p</sup>, when we shall all appeare before his tribunall seate<sup>q</sup>, to giue an account of our workes.

<sup>p</sup> 2. Tim, 1, 18  
<sup>q</sup> Rom, 14, 12

O Sonne of the liuing God, which doest ascribe and impute the same to be done vnto thee<sup>r</sup>, which is extended vnto any of thy seruants, and doest promise a most liberal reward euen for a cup of cold water<sup>s</sup>, requaite according to thy woo<sup>n</sup>. ted goodnesse, euery one which haue

2 Cor, 5, 10  
<sup>r</sup> Mat. 25, 40  
<sup>s</sup> Mat. 10-42  
Mark, 9, 41

These

haue extended the works of mercie,  
and the duties of humanitie vpon  
vs, that they may be blessed, and  
enriched mightily<sup>t</sup> with the encrease  
of good things.

He which hath consideration of  
the poore and needie<sup>"</sup>, let him be  
deliuered, O Lord, in the euil day,  
Keepe him, giue him life, make  
him blessed in the land, and giue  
him not vp to the will of his ene-  
mies, but comfort him when he ly-  
eth sicke, on his bedde, and in the  
day of trouble heare his prayers.  
Let his almes be alwaye in thy  
sight<sup>x</sup>, and be mindfull of him for  
euer, that when he falleth hee may  
be vpholden.

Grant O Lord that according  
to our abilities, we may recompence  
benefites receiued, and shewe our  
selues gratefull indeed, that our  
leaves wither not, neither that we  
like withered trees<sup>y</sup> be cut downe.

Be mercifull vnto vs, O God,  
raise vs vp againe<sup>z</sup>, that wee may  
rewarde them.

And if we haue not wherewithall  
to requite their curtesies<sup>3</sup>, let them  
bee rewarded in the resurrection  
of

22, Co. 9. 6.

psa. 41. 1. 2  
3.

\* Ecc. 3. 15  
16.

y Sirac. 6. 3

z. psa. 41. 10

\* Lu. 14. 15.



of mercie,  
irie vpon  
fled, and  
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cut downe.  
vs, O God,  
at wee may

herewithall  
s<sup>a</sup>, let them  
resurrection  
of

7 *against the offences of the world.*

193

of the iust, rewarde them, O God,  
on our behalfe, O Lord thy mercy<sup>b</sup> *bp sa. 138. 8*  
indureth for euer.

O G O D, the Holy ghost, take  
from vs the desire of reuenge<sup>c</sup>, least<sup>c</sup> *Ecc. 28. 1*  
rendring euill for euill to any man,  
we purchase the like punishment:  
but while time serues<sup>d</sup>, let vs doe *d Gal. 6. 16*  
good vnto all, especially vnto them  
which are of the household of faith

according to the example of *e Mat. 3. 45*  
our heauenly Father<sup>e</sup>  
who is blessed for  
euermore,

*Amen.*

7 A prayer against the  
*offences of the world.*



Heauenly Father, and  
eternall God, which  
hast created the world<sup>a</sup> *a Act. 16. 24*  
and so didest loue the  
same, that thou gauest thine only  
begotten Son<sup>b</sup>, that whosoever be- *b Ioh. 3. 16*  
leeueth on him should not perish,  
but haue life euertlasting.

The whole world lying in wick-  
L ednes

ednes<sup>e</sup>, doth not confesse thy loue,  
 it is altogether giuen to pleasure<sup>d</sup>, full of carnall concupiscence, lust of the eies, and pride of life.

It is the malignant Church which is the sinke of sinne, and a confused heape of wicked men, which loue darknesse<sup>e</sup>, more then

light.

All things in this diseased world are replenished with outrageous wickednesse<sup>t</sup>, and horrible offences, especially in this last doting age, wherein the most grieuous and lamentable sinnes doe raigne, and all things leese continually of their vertue.

For what dooth increase but the contempt of God in his word, vngratefulnesse, bellicheere, riotousnes, vnlawfull pastimes, & a shamefull abuse of good things. From whence do insue mortall punishments, as are the woefull disorders in common weales and other horrible euents.

So that all things as it were ouerburdened and wearied, do groane and trauell in paine together with  
 thine

thine elect, and desire a deliuerance  
 from such and so great euils, wher  
 vnto they are subiect, and made to *gRom. 8, 19*  
 serue to vanitie at the lust of the  
 wicked.

Vnto thee doe we cry from the  
 bottome of our hearts: Segregate  
 vs, O Lord from the darknesse, de-  
 ceipt, and filthines of this world, and  
 withdrawe vs from the desire of  
 earthly things, that being incorpo-  
 rated into thy congregation, where  
 thy diuinitie dooth abide, we may *bCol. 3. 8*  
 seeke after heauenly thinges<sup>h</sup> and *i 1, 0. 7, 31*  
 forsake earthly which are fraile and *i, Ioh. 2, 17*  
 transitorie<sup>i</sup>.

O righteous Father the worlde  
 doth not knowe thee but thy sonne  
 doth know thee<sup>k</sup>, and they to whom  
 thy Son doth reueale thee by thine  
 holy spirit. *k Mat. 11 27*

Giue vs the same thy spirit, that  
 we may know what riches wee haue  
 receiued by Christ, & speak not the  
 things which mans wisdom doth  
 teach<sup>l</sup>, but which thy spirit shal teach *l 1, Cor. 2, 13*  
 comparing spirituall things with spi-  
 rituall.

Keepe vs in the confession of thy  
 Name, that thou in vs mayest bee  
 L 2 gloris

glorified, and that we saue not  
of terrene and worldly things, but  
dwelling in minde in heauen, may  
Col. 3. 2 seeke those things that are aboue<sup>m</sup>,  
and be made partakers of the di-  
uine nature, and flee from the cor-  
ruptiō, which is in the world, least  
in this milerable and drunken state  
thereof: wee inwrappe our selues in  
worldly cares, which withdrawe  
our minds from the exercise of god-  
linesse, and choake the good moti-  
ons of the holy Spirit.

Graunt therefore that we loue  
neither the world<sup>n</sup>, nor the things  
1. Ioh. 2. 15 in the world, but vsing this world  
wee may bee as those which vse it  
not<sup>o</sup>, For the forme of the worlde  
doth passe away.

3<sup>r</sup>  
1 Iohn. 2. 17 Rule thou our heartes that wee  
giue not our selues to the pleasures  
of this world, neither enter into the  
broade way, and wide gate<sup>r</sup>, which  
p Mark. 7. 13 brings to eternall destruction, but  
Mar. 7. 14 shunning all the enticements of this  
world, may go in at the narrow gate  
to the kingdome of heauen.

O Christ our redeemer, which  
hast chosen and seuered vs from this  
world, that not imitating the same

we might be saued, giue grace that  
all which haue promised wholly to  
serue thee, which doest ouerthrowe  
the prince of this world, may bee  
safe from all the assaults of the sub-  
tile Spirit.

¶ Ephes. 2. 2.  
John, 12. 13

For it were a shamefull and trait-  
terous deed to promise wholly to be  
thy seruants, and yet to fauour thy  
mortall enemy, and to follow his  
workes, but he that warreth la-  
boureth to please him which hath  
chosen him to be a Souldier.

¶ 2. Tim. 1. 4

Guide vs that we follow not the  
vading glory of this world, neither  
delight therein. For he which will fa-  
uour the worlde is an enemy to  
God. But let the worlde be cruci-  
fied, to vs, and we to the worlde,  
through the deniall of our selues,  
and renouncing of all the entice-  
ments of the same.

¶ Ioh. 2. 15  
Matth. 7. 2  
Gal. 6. 16  
¶ Luk. 9. 2

Graunt vs grace that wee may  
walke wisely and circumspectly in  
this present world, not as fooles and  
vnwise but as wise, and shunne all  
occasions of falling, & redeeme the  
time, because the dayes are euill.

¶ Eph. 5. 1  
Colos. 4. 5  
¶ 1 pet. 4. 2  
¶ Eph. 5. 16

O God the holy ghost, powre  
into vs thine heauenly wisdom,

L 3 which



2 Eccles. 1, 1  
 Prouer. 6  
 Iames, 1, 5  
 1 Cor. 7,  
 vers. 19

which is from aboue<sup>z</sup>; that in spiritual matters we may cast of altogether the wisdom of the worlde which is foolishnes with God<sup>s</sup>, and in the simplicitie of mind cleaue vnto thy word.

1 Titus 1, 12  
 13  
 14

Instruct vs, that hauing renounced vngodlines<sup>b</sup>, we may walke vp-rightly, & godly in this world, looking for that blessed hope & appearing of the glory of the great God, and of our Sauour Iesus Christ, which gaue himself for vs, to redeem vs from all iniquitie, and to make vs a pure peculiar people vnto himselfe zealous of good workes<sup>c</sup>.

1 phil. 2, 15  
 Ephe. 2, 10  
 1 peter, 2, 9  
 2 Ioh. 14, 1  
 17

Comfort our mindes that our hearts bee not troubled<sup>d</sup> when the world doth persecute vs. For wee are counted no better then the very excrements, and offscourings of this world<sup>e</sup>. And therefore make vs patiently to beare not onely euery misery incident to all men, but also the peruerse and sinister iudgement of the worlde, the which also thou didest suffer for our sakes<sup>f</sup>.

1 1 peter, 2, 23  
 psalm, 22, 2

Vpholde vs in the mids of our afflictions, that both the world and the Prince thereof may well knowe that

1 Ioh. 3, 15

har in spi-  
st of alto-  
the worlde  
God<sup>s</sup>, and  
cleaue vn-

g renoun-  
walke'vp-  
worlde, look-  
& appeare  
great God,  
s Christ,  
to redeem  
o make vs  
o himsele

that our  
when the  
For wee  
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ourings of  
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udgement  
also thou  
ds of our  
world and  
ell knowe  
that

that thou haste a tender care ouer  
thy poore flocke, and wilt protect  
and saue the same euerlastingly, *Am-  
men.*

## 8 Euening prayer on *Thursday.*



**V**E thanke thee<sup>a</sup> King  
of heauen and earth  
for protecting vs this  
daye by thy stronge  
hand and stretched  
out arme from al pe-  
rils.

4 pfa. 3 6. 2  
3  
16

The right hand of the Lord<sup>b</sup> bringeth mightie thinges to passe,  
the right hand of the Lord hath ex-  
alted vs, the right hand of the Lord  
doth great thinges, it hath kept vs  
from all euill, the Lord hath saued  
our soules. Therefore wee will bee  
mindfull of thee, O Lord vpon our  
beddes, and vvaking vvill vvee  
meditate of thy goodnesse, because  
thou hast beene our helper<sup>b</sup> vnder  
the shaddovv of thy vvings vve vvill  
reioyce. Our soules cleaue vnto thee  
because thy right hand hath vphol-  
de vs, & saued vs in our extremities.

6 pfa. 118. 15.  
16

6 pfa. 6. 35.  
18

L 4

We

Wee will be mindfull of the time  
past wherein thou maruailously  
didst assist vs, and meditate of all  
thy deedes<sup>d</sup>; we will discourse of the  
workes of thine hands, and will ne-  
uer forget thy mightines.

Ecl<sup>r</sup>. 3. 12. For thy mercy endureth for euer,  
and thou wilt not despise the work-  
manhip of thine owne hands,

Now blesse the Lord all his ser-  
uants<sup>f</sup> which stand in the house of  
the Lord, in the courts of the house  
of our God, in the night lift vppe  
your hands to his Sanctuarie, and  
blesse the Lorde. The Lorde which  
made both heauen and earth, blesse  
vs from aboue.

Vnto thee O Lorde doe wee  
lift vp our hands, and beseech thee  
with all humblenesse of minde, par-  
don all our sinnes, which this day  
wee haue committed, either against  
thee, or our neighbours.

Our hands are defiled with blood  
& our fingers with much iniquitie.  
Our transgressions are afore thee,  
and make ansvere against vs.

h 2. Ecl<sup>r</sup>. 8  
verse, 26

But doe not thou, Lord, beholde  
the vickednesse of thy people<sup>h</sup>, but  
remember thy couenāt vvhich thou  
hast

the time  
unlawfully  
are of all  
use of the  
d will nee

for euer,  
the work-  
nds,  
all his ser-  
house of  
the house  
life vppe  
rie, and  
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doe wee  
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ith blood  
iniquitie,  
re thee,  
vs.  
beholde  
pleh, but  
hich thou  
hast

hast made with vs in the bloode of <sup>2, Efd. 8. 27</sup>  
thy Son, neither consider thou our  
wicked enterprises, but haue in mind  
that thy testimonies are pure among  
vs, and thy word vndefiled. Thinke <sup>28.</sup>  
not vpon those that haue walked fai-  
nedly before thee, but remember  
them which according to thy wil do <sup>29</sup>  
feare thee. Neither do thou destroy  
them which haue liued beastly,  
looke vpo them that not only teach,  
but obserue thy commandements,  
Take thou none indignation at <sup>30</sup>  
them which are worse then beastes,  
but loue them alwaies that put their  
trust in thy righteousness and glorie.  
For wee and our Fathers haue all <sup>31</sup>  
the same sicknesse, but becaule of vs  
sinners, thou shalt be called merci-  
full. For if thou haue mercy on vs, <sup>32</sup>  
thou shalt bee called mercifull to  
vs that haue no workes of righte-  
ousnes.

And therefore be thou merciful vn-  
to vs, O Lord for thy Name sake, &  
pardon all our transgressions, wher-  
by most infinitely wee haue deserued  
thine euermlasting displeasure. Let  
thine hand be ready to saue vs that  
we may prefer thy commandements

L. 5 about

<sup>i</sup>psal. 119, 14 aboute all things<sup>i</sup>, and fulfill them  
<sup>17</sup> with our fingers.  
<sup>k</sup>psa. 17, 2

O Lord in our trouble do we seeke thee, our hands in this night season are lifted vp to thee<sup>k</sup>. Neither shall any thing bee in cause, but in that this darke and dreadfull night, thou shalt lighten and illustrate euery darke corner of our habitation, that our candle go not out by night.

<sup>l</sup>Mic. 3, 8

When we sit in darknes<sup>l</sup>, bring vs into the light, saue vs from utter darknesse<sup>m</sup> where is weeping and gnashing of teeth.

<sup>n</sup>Matth. 20, verse, 13

Thou art the God which giuest light to our candle, lighten therefore our darknes, O our God<sup>a</sup> that wee sleepe not in death. And protect vs by the shadow of thine hand<sup>o</sup> that none euil sticke to vs this night,

<sup>p</sup>Esay. 51, 16

Deliuert vs from the snare of the

<sup>q</sup>psal. 91, 3

hunter<sup>p</sup>, and from the noysome

<sup>r</sup>pestilence. Defend vs vnder thy

winges and vnder thy feathers we

<sup>s</sup>shall be safe. Let thy truth compasse

vs like a shielde that wee bee not a-

<sup>t</sup>fraide for any terrour by night, nor

<sup>u</sup>yet either for the pestilence that

walketh in darknes, or for the sick-

nes that destroyeth at noone day.

A



Fill them

we seeke  
ght season  
ither shall  
out in that  
ll night,  
strate eue-  
abitation,  
t by night,  
s<sup>1</sup>, bring  
rom utter  
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ch giuest  
en there-  
God<sup>a</sup> that  
And pro-  
ine hand<sup>o</sup>  
his night,  
are of the  
noysome  
nder thy  
thers we  
compassie  
ee not a-  
ight, nor  
ence that  
the sick.  
one day,  
A

A thousand shall fall beside vs, and  
tenne thousand on our right hand *g Ioh. 3. 15 16*  
but it shall not come nigh vs.

O Lorde deliuer vs out of the  
hands of our enemies<sup>a</sup>, and saue vs *9 psal. 21. 8,  
psa. 36. 11*  
from such as persecute our soules:  
they imagine wickednesse in their  
chambers, they sleepe not<sup>r</sup> except *r pro. 4. 16*  
they haue done mischeefe, and  
sleepe is taken from them vntil they  
haue done harme.

O Lord keep vs, O Lord be thou  
our defence ouer our right hande,  
that the sun parch vs not by day<sup>s</sup>, *psa. 121. 6  
psal. 27. 3.*  
nor the moone by night. *5*

The Lord is our light<sup>r</sup>, and our  
saluation, whome then shoulde wee  
feare? The Lord is the strength of  
our life, of whom then should we be  
afraid? Though an host of men were  
laid against vs yet shal not our harts  
be afraid? and though the wicked  
should rise vp against vs to deuour  
our flesh, yet it shall be our comfort  
alway, that thou wilt hide vs in thy  
Tabernacle in the euil day, and  
defend vs in the secret place  
of thy dwelling through

Christ our Lord

Amen.

1 On



I. On Friday, Morning  
PRAYER.



Blessed is the Lorde  
GOD of Sabbaoth  
which by his com-  
mandement crea-  
ted the morning, &  
assigned<sup>1</sup> to the day

*a* Job. 38. 12

<sup>13</sup> spring his place, where arising eue-  
ry day it apprehendeth the winges  
of the Earth, and speedily run-  
neth to the vttermoſt partes of  
the world.

Who is like our God <sup>b</sup>, which  
*b* ps. 77. 13 doth wonderous things both in hea-  
<sup>14</sup> uen and earth.

*c* Ps. 66. 1 O Lord <sup>c</sup>, heauen is thy ſeate, and  
*A* cts. 7. 48 the earth is thy footſtoole.

<sup>49</sup> Vnto thee doe wee bende our  
ſelues, yeelding moſt humble  
thankes, for that it hath pleaſed  
thee of thy wonted goodneſſe to  
preferue vs this night vnder thy  
mercifull protection.

Of

Of thy clemenciethou hast deli-  
 uered our soules out of trouble,  
 with thy shield of saluatiō hast thou  
 compassed vs about, as the shep- *d Ed. 40. 12*  
 heard & watcheth and looketh to his *Ierc. 31. 10*  
 flocke.

Wherefore wee will sing of thy  
 power, and praise thy mercy be- *psa. 59. 16*  
 times in the morning. For thou hast  
 been our defence and refuge in the  
 day of our trouble.

We beseech thee euen for the  
 bloody sweat of thy Son our Lorde  
 and Sauour Christ that thou wouldest  
 vouchsafe this morning to moi-  
 sten and mollifie our hearts through  
 the grace of thy holy Spirit.

As the morning dew spreading *f Wis. 11. 19*  
 it selfe early before day doth wette,  
 and fill the earth, as the morning  
 raine by droppes doth water drye *g 2 Sa. 23. 4*  
 places where by they do fructifie and  
 bring forth hearbes and grasse, so  
 extend thy grace towarde vs *h*, and *b Psal. 72. 6*  
 by thine heavenly dew besprinkle *Mich. 5. 7.*  
 our hard and drie harres, that wee  
 may wholly delight in the waies of *p sa. 119. 14*  
 thy righteousness, and walke in the  
 pathes of thy commandements,

Let thy liuing spirit *h* guide vs *k psa. 143. 10*  
 forth

psa. 143, 11

1 psa. 119  
verse, 105  
mpsa. 25, 4mpsa. 119  
verse 133

foorth into the land of righteousness,  
O Lord, for thy Name sake quick-  
en vs in thy righteousness, that thy  
word may be <sup>1</sup>a lanterne vnto our  
feet, and light vnto our steps.

Shew vs thy waies <sup>m</sup>, O Lorde,  
and teach vs thy paths.

Order our steps according to thy  
word, so shall no wickednes <sup>n</sup>haue  
dominion ouer vs, neither shall wee  
wander from the right way.

29 Take from vs the way of lying,  
and grant vs graciouly thy law.

O would to God our waies were  
directed to the keeping of thy sta-  
tutes, that we might not walke <sup>o</sup> in  
the counsell of the wicked, nor stand  
in the way of sinners, nor sit in the  
seate of the scornfull, but delight in  
the law of the Lord and exercise our  
selues therein day and night: then  
should wee bee as a tree planted  
by the riuers of waters, that bring-  
eth forth her fruit in due season.

Jerem. 17, 8

O Lord in our troubles wee will  
seek thee early in the morning, and  
returne vnto thee our God, which  
art ready at the spring of the day,  
and wilt come vnto vs as the fructi-  
fying raine <sup>p</sup>, and as the timely and  
latter

2. Hosc. 6, 3

latter shoure which dooth good to  
the earth, be thou in like manner a  
refuge vnto the poore, and a timely  
helper in our trouble.

We will loue thee deerely <sup>9</sup>, O  
Lord our strength, thou art our rock <sup>9</sup> psal. 18, 2, 2  
and our defence, our Saviour, our  
God, and our might in whom wee  
will trust, our buckler, the horne of  
our saluation, and our refuge.

Keepe vs O Lord, from the hands  
of the vngodly <sup>r</sup>, preserue vs from <sup>r</sup> ps. 140, 4, 5  
wicked men, which are purposed to  
ouerthrow our goings.

The proude haue laid a snare for  
vs, and spreade a nette abroad with  
cords, yea, and set traps in our way.  
But deliuer thou our soules from  
death <sup>r</sup>, and our feete from fal- <sup>9</sup> psal. 56, 13  
ling. <sup>psal. 104, 4</sup>

For thou art righteous O Lord,  
and dwellest in the middes of vs <sup>r</sup>, <sup>r</sup> Soph. 3, 5,  
doing none iniquitie, but early, ear-  
lie euerie morning, bringest thou  
foorth thy iudgement into light,  
and wilt not be drawn away from  
sauing vs, that wee bee not hurt of  
bloudy fellowes, of theeuers, and <sup>9</sup> Pro. 6, 18  
murderers, whose feete are swift <sup>9</sup> to pro. 1, 10  
shed blood.

17

In



In thy Name O Christ, King  
of eterna l glory, we will tread vpon  
the Serpents and Scorpions<sup>x</sup>, and  
ouer the whole power of his enemie  
and hee shall not hurt vs, for thy  
word shall saue vs, which liuest  
and rulest with the Father in the v.  
nitie of the holy Spirit, a God for  
euermore Amen.

2 A thank giuing for  
the passion of Christ.



Ee thanke thee O  
Lord Iesu Christ,  
God and Man, for  
that of thine only, &  
free mercy without  
any workes or wor-  
thinesse at all of ours, thou hast re-  
deemed vs, a miserable Sinners, &  
damnaed men through thy most in-  
nocent and holy passion.

ay Pet. 1. 24  
Matth. 8. 17  
Esay. 53. 4

O sweete Iesu, howe bitter and  
great were thy paines, how horrible  
and cruell thy punishment, howe  
greeuous bloody thy woundes. thy  
dolours

ist, King  
head vpon  
ns<sup>x</sup>, and  
is enemie  
for thy  
ch liuest  
in the v.  
God for

dolours how diuers, and thy death,  
how shamefull, which thou suffer-  
edst for vs.

How inestimable was the loue  
that moued thee to endure such and  
so great torments to reconcile vs to  
the Father <sup>b?</sup>

In the mount of Oliues <sup>c</sup>, through  
our infinite sins lighting vpon thee  
and sence of the most heavy dis-  
pleasure of thy Father against our  
wickednes thou diddest sweare con-  
trary to our common nature, blood  
that the drops <sup>d</sup> like blood trickled  
vpon the earth, and so after a mar-  
uelous manner, blood came out of  
thee, being expelled through the  
resolution of the spirits, nature be-  
ing broken and languishing by rea-  
son of thine intollerable sorrowes  
and torments.

And therefore thy disciples be-  
ing fled <sup>e</sup>, thou didst voluntarily  
commit thy selfe <sup>f</sup> into the hands of  
the cruell Iewes; which brought  
thee most rigorously bound with-  
out compassion from the presence  
of one corrupt Iustice vnto ano-  
ther more cruell, where thou being  
falsly accused, was vniustly con-  
demned

<sup>b</sup> 1. Io. 3. 16

<sup>c</sup> Lu. 22. 39

Matt. 26. 38

Mar. 14. 33.

<sup>d</sup> Lu. 22. 24

<sup>e</sup> Ma. 26. 56

<sup>f</sup> Mat. 26. 53

demned, contemptuously spit vpon, opprobriously vbiayed, and buffeted most iniuriously.

For our offences thou wast wounded <sup>g</sup> and for our wickednes bruised, for the offences of thy people thou wast beaten, killed, and with sharpe thornes crowned, and cruelly dealt withall.

For our finnes thou wast cruelly handled, a wor<sup>m</sup>, not a man, a very scorne of men, and the outcast of the people,

Thy looke was odious and ill fauoured, a man thou wast full of sorrowes <sup>i</sup> without forme or beautie, so that they had no lust vnto thee.

<sup>k</sup> Besides some couered thine eyes, and laide vpon thy face with their fists, exasperating thy tormentis, with many scoffes and mockes.

Thy blessed body was so mangled and cut with stripes, that euen an Ethnike pitying the same, vttered these wordes <sup>i</sup> Behold the man.

Finally for our enormous offences, thou wast hanged like an accursed wretch <sup>m</sup>, betweene two theeues, afflicted with a most odious kinde of death <sup>n</sup>, pearced through the

<sup>m</sup> Matth, 27  
verse. 38

<sup>n</sup> Mar. 15, 27,  
28

spit vpon,  
and buffe.

was wound-  
nes brui-  
thy people  
, and with  
and contru-

ast cruelly  
ot a man, a  
the outcast

s and ill fa-  
t full of for-  
beautie, so  
o thee.

thineeies<sup>t</sup>,  
with their  
tormentis,

ockes.  
so mangled  
hat euen an  
me, vttered  
ne man.

nous offen-  
like an ac-  
weene two  
most odious  
ed through  
the

the hands and the feete, whereby <sup>nDeu, 21, 23</sup>  
thou didst encounter with most ex- <sup>Galat, 3, 13</sup>  
treame tormētts, which were so great,  
that for a space thou wast after a sort  
without all manner comfort <sup>o Mar, 15, 34</sup>, and  
cōstrained through thy great sorrow <sup>p Ma. 27, 48</sup>  
& greuousnes of paine, to drinke vi- <sup>Mar, 15, 36</sup>  
neger<sup>t</sup>, & so in the extremity of paine <sup>Iohn, 19, 30</sup>  
thou didst giue vp thy ghost commē-  
ding the same vnto thy deere Father <sup>q Luke, 23</sup>  
in wonderfull patience, like a sheep <sup>verse, 46</sup>  
lead to the slaughter <sup>r</sup>, and as a <sup>r Elay, 53, 7</sup>  
lambe quiet before the shearer, thou  
didst not open thy mouth to raile <sup>r</sup>, <sup>f Acts, 8, 32</sup>  
yea that was so farre from thee that <sup>1 Pet 2, 23</sup>  
thou prayedst for thine enemies <sup>t Luke 23</sup>  
that so by thy tormentis hauing qui- <sup>verse 34</sup>  
red vs from all guilt, as well of  
fault as of punishment, we might be  
healed.

For to this end diddest thou beare  
the burden of our sinnes vppon the  
wood of the crosse<sup>n</sup>, that thou mightest <sup>n 1 Pet, 2, 3</sup>  
reouer the peace of soules  
for such as are healed by thy stripes,  
and obaine the true righteousness  
for as many as belecue on thee, that  
the wrath of thine eternall Father,  
which is a consuming fire<sup>x</sup>, doe not <sup>x pfa. 21, 3</sup>  
deuoure vs.

O Iesu Christ Sonne of the li-  
 uing God, for these torments, and  
 all other thy passions, we will ho-  
 nor & praise, & thanke thee fore-  
 uermore, beseeching thee most  
 humbly, that thy passions, may worke  
 & take effect in vs, & be a present &  
 most wholesome medicine in all ne-  
 cessities, and that alwayes being  
 mindful of the same, we may reioice  
 therein, make it a comfort of our  
 selues against all the temptation of  
 Satan, and the force of sin, and the  
 Law, that thy crosse may be an ex-  
 ample to vs, that walking in thy  
 steps, we render not rebuke for re-  
 buke, but may imitate thy long suffe-  
 ring a, and pray for such as curse  
 vs, and finally may soe thinke  
 vpon, and celebrate the cause of thy  
 death, that the consideration  
 thereof may vterly both exting-  
 uish all the flames of vnlawfull  
 concupiscence, and bury the entice-  
 ments of the flesh, and also raise vp  
 the seed of godlinesse, and nourish  
 the loue of vertue within vs, that so  
 being wholly dead vnto sin wee may  
 liue vnto righteousness, and serue  
 thee which bearest our sins in thy  
 body

Gal. 6. 14

1 Pet. 2. 21

a Luke. 23

ver. 34

Actes. 8. 32

b Mat. 5. 44

Luk. 6. 28

c, peter. 2

ver. 11. &c

d, Pet. 2. 24

Phil. 3. 9



body c vpon the crosse, but liuest  
now and raigaest with the Father,  
in the vnitie of the holy Spirit, a  
God for euermore Amen.

### 3 A Prayer for true repentance.



Lord G O D, which art  
full of compassion,<sup>a</sup> and  
mercy, long suffering, &  
of great goodnesse, thou  
continuest thy mercie for thousands  
b raking away iniquitie, sinnes, and  
offences, thou callest vs after thy  
woonted mercy by thy woord to re-  
pentance, and hearty conuersation.  
For vnto all, and euery one is re-  
pentance and forgiuenesse of sins  
preached in thy name.

Moreover wee knowe the riches  
of thy lenitie<sup>d</sup>, patience, and  
long suffering in this, that thou do-  
est not suddenly at vnawares take  
away sinners from the earth, neither  
ouerwhelme them by & by, through  
thy iustice in their wicked deedes  
dooing, but giuest them a space to  
repent, which is a most notable  
argument

<sup>a</sup> 4. ps 103, 8

Exod, 34, 6

psalm, 8, 6, 5

15

Joel, 2, 13

6 Exo, 20, 6

<sup>c</sup> Lu, 24,

vers. 47

d Rom, 2, 4

2, pet, 3, 9.

<sup>e</sup>Eze, 33, 11 argument, that thou wilt not the  
<sup>2</sup>Peter, 3, 9 death of a sinner<sup>e</sup>, but rather that  
 he be conuerted and liue.

For thou art merciful ouer all, be-  
<sup>f</sup>Wis, 1, 16 cause thou canst all<sup>f</sup>, and dissemblest  
 the sinnes of men for their amend-  
 ment.

<sup>g</sup>Wis, 12, 13 Thou louest all thinges that are <sup>g</sup>,  
 and abhorrest nothing which thou  
 hast made, neither hast thou ordai-  
 ned any thing which thou doest  
 hate, but sparest all, because they  
 are thine O Lord louer of our soules

Therefore do we certainly beleue  
 that the promise of free reconcilia-  
 tion is vniuersall, and belongeth to  
 all conuerted.

O how good and pleasant is thy  
 Spirit, Lord, in all thinges, therefore  
 doest thou many times punish such  
 as goe astray that being warned of  
<sup>h</sup>Wis, 12  
 their faults they may depart fro their  
 wickednes<sup>h</sup> and beleue in thee.

Thou callest offenders into the  
 way by affliction, and by iudgment  
 doest thou by little and little giue  
 place for amendment<sup>i</sup> knowing full  
 well what the generation and cor-  
 ruption of man is, and how it may  
 be reduced.

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ether that  
e.

uer all, be.  
dissemblest  
eir amend-

s that are 3,  
which thou  
thou ordai-  
thou doest  
cause they  
four soules  
nly beleeue  
reconcilia-  
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s, therefore  
punish such  
warned of  
art frō their  
in thee.

s into the  
iudgment  
little giue  
nowing full  
and cor-  
ow it may

O

O thou maisterer of power, with  
great moderation doest thou iudge  
mankinde after this manner doest  
thou teach thy people that they  
should be righteous, and hast made  
them children of a good hope<sup>k</sup>.

Wic, 12, 79

Moreover, for a caution, and in-  
struction to vs thou doest many waies  
scourge our enemies, that thereby  
we may consider of thy goodnesse,  
and also being iudged may trust  
in thy mercy.

Wic, 12, 27.

Vnto thee most mercifull God do  
we crie, which knowest the hardnes  
of our hearts, and that through o-  
riginall sinne our hearts being har-  
dened<sup>m</sup>, we haue no power of our  
seiuers to returne and rise vp.

Rom, 2, 5

Conuert vs O Lord<sup>n</sup> & we shall<sup>n</sup> Ier, 31, 18  
bee conuerted because thou art our  
God, and being conuerted wee will  
repent.

Shew vs our offences that striking  
our thighs we may be heartily sory  
for our sinnes committed.

Heale vs O Lord, and we shall be  
whole, saue vs and vve shall bee sa-  
ued<sup>o</sup> for thou art our praise.

Iere, 17, 2

Beholde vvee are as a sheepe<sup>r</sup> pps. 119  
vvandring, and readie to perish, ver, the last  
seeke

seeke thy seruants O Lord, that wee forget not thy Commandements, Circumcise<sup>a</sup> the foreskinne of our vnderstanding, that our heartes bee not hardened.

9 Iere. 4. 4

7 Luke. 7

ver. 37. &c.

O Iesu Christ, looke vpon vs with thy eies of pittie euen as thou didest looke back vpon the sinfull woman<sup>r</sup> in the banket, which protesting herselfe at thy feete bitterly did bewaile her wickednesse.

7 Luk. 18, 13

Likewise fauour vs as thou didst the Publican<sup>r</sup>, standing a farre off in the Temple without lifting vp his eies vnto heauen for shame, but striking his breast, onely said, Lord bee mercifull vnto me a sinner.

1 Gal. 3. 13

1. Co. 1. 30

Iere. 23, 5. 6

Graunt that among the feares & terrors of conscience we may take hold of thee by a liuely faith (which hast redeemed vs from the curse of the Lawe<sup>r</sup>, and art made for vs wisdome<sup>n</sup> & righteousness, and sanctification, and redemption,) and neuer in the sight of conscience yeeld our selues & dispaire but vpon holden by the voice of the Gospel, may flye vnto thee our mediator

and

and, that wee  
and men,  
inne of our  
heartes bee

oke vpon vs  
en as thou  
the finfull  
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ete bitterly  
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r shame, but  
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the feares &  
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faith (which  
the curse of  
made for vs  
nes, and san-  
ption,) and  
conscience  
paire but vpon  
the Gospel,  
ur mediator

and

and iustified by faith<sup>a</sup>, haue peace with God. Rom. 5, 1

Restore also in vs the right of thy law, so that from our hearts we may obey thee our Redeemer, walking in the newnes of life. Rom. 6, 4  
Heb. 12, 1  
Ephet. 4, 22  
23  
24

Thou which hast suffered for vs in the flesh<sup>z</sup>, giue vs grace that likewise in the same minde we may be armed from the mortification of the flesh, that henceforth we liue not after the lusts of men, but after the will of God. For it is sufficient for vs<sup>a</sup> that we haue spent the time that is past of the life after the will of the Gentiles, walking in wantonnesse, in lusts, in excesse of wines, in excesse of eating, in excesse of drinking, and abhominable idolatrie. 1 Pet. 4, 1, 2  
Colos. 3, 5  
Rom. 6, 17,

Mollifie our hearts<sup>b</sup> that we may repent, and esteeme greatly of the riches of thy goodnes. 1 Pet. 4, 3  
Ephet. 4, 22,

Moreover, repressie hypocrites, which flatter their affections, and extenuate the inner euils sticking in our nature, and iudge falsely of the lawe, not knowing that the lawe is spirituall<sup>c</sup>, accusing even our inclination to be euill. b Rom. 2, 5, 4  
c Rom. 7, 14

Keep the diuell vnder, that hee  
M  
compell



compell not the troubled consciences of some to desperation, either by heaping, and ripping vp of their offences, or extenuating thy mercy: but grant that all sinners may come vnto thee by hearing thy worde to repentance<sup>a</sup>, that the Angels in heauen may continually haue occasion to reioyce, Amen.

<sup>d</sup> Luk, 15, 7

10

### 3 A Prayer for Christian patience.



Omnipotent and eternall God, Father of our Lord Iesu Christ, which art the comfort of the afflicted, the ioy of the troubled, of the forlorne the stay, and our refuge in the time of trouble, the God of patience<sup>a</sup>, and consolation.

<sup>a</sup> Rom, 15, 5

Thou knowest the weaknesse of our flesh, that we are by nature fearful and of no courage, so that in crosses and calamities, wee are not able to stande of our owne strength.

Tit us, 2, 2  
6

Wherefore vnfeinedly and from the

3  
conscien-  
a, either by  
of their of-  
thy mercy:  
may come  
y wordeto  
Angels in  
haue occa-

ristian

and eter-  
ther of our  
brist, which  
fort of the  
troubled, of  
d our refuge  
the God of  
on.

weaknesse of  
nature fear-  
e, so that  
es, wee are  
our owne

ly and from  
the

the heart wee crie vnto thee. Keepe  
vs vnder miseries and crosses, in  
faith sounde<sup>b</sup>, stedfast in hope, and  
in patience, constant that with qui-  
et mindes and valiant courage wee  
may suffer all iniuries, & aduersities  
& neuer being broken with sorow  
attempt that which is contrary to thy  
cōmandement, but by acknowledg-  
ing thy will, beare all sortes of cala-  
mities, with calling for thine assist-  
ance.

c psal, 10. 15

Powre into vs godly cogitations,  
that we may neuer imagine the mi-  
series and afflictions, in this worlde  
to light vpon vs by chaunce, and a-  
gainst thy will, but that thy Church  
is gouerned by thy providence, and d Amos, 3, 6  
without thy permission that none e-  
uill (of punishment) commeth but  
thou sendest the same.

Gouerne thou our mindes, that  
we may at no time imagine thee to  
bee our enemy, when we are all so  
pinched with aduersitie, but beleue  
that wee are chastened of thy good  
and fatherly purpose for the remo-  
nant of sinne abiding in this cor-  
rupted nature of ours, thereby to  
be stirred vp and confirmed in the

M 2

exercises

exercises of contrition, faith, confession, patience, and other like virtues.

e 2 Mach, 6,  
verse 20 Certes it is to bee accounted for  
an exceeding benefice, that thou sufferest not sinners to follow their owne mindes<sup>e</sup>, but thou withdrawest them by punishment from their impiety, least that liuing after their owne mindes, and doing all things as they list, they perish in their wickednesse.

And therefore doest not thou winke alwaies at our sinnes, O God, as thou doest at the offences of other Nations, Which thou sufferest to fill the measure of their iniquities, that so afterward at the ripenes of their offences thou maist be reuenged vpon them, and destroy them vterly in the day of iudgement, and of reuengment.

But our iniquities thou doest visit  
1 by and by, with the rod of correction, and our wickednesse with the  
1 Mach. 5, 16 whip of affliction,

Notwithstanding thou wilt not vterly take away thy mercy from vs  
Though thou pūishest with aduersity,  
yet dost thou not forsake thy people  
Further

4

Furthermore it is expedient that our coltish flesh bee humbled and brought vnder, & kept in awe<sup>f</sup>. For <sup>f</sup>Pl, 119, 67  
otherwise hauing the head, it will waxe ouer lusty, and cast off the  
yoake of the Lord, being of it selfe <sup>g</sup>Rom, 7, 8.  
flows, our life fraile<sup>b</sup>, and prosperi- <sup>Galat, 5, 17</sup>  
ty wearying our mindes and make- <sup>h</sup>Pl, 144, 4  
ing euen the wisest<sup>i</sup> and most godly, <sup>i</sup>Pl, 119, 67  
many times sluggish and heauy.

But the troubled soule is nigh vnto thee in the crosse, and prayer is then most effectuell, when it is exercised in affliction<sup>k</sup>.

kPl, 50, 15

For the minde vterly destitute of all other help of secōd causes, wherevnto it woulde easily cleaue, then doth open it selfe before thee, and wholly dependeth vpon thee, not trusting in it selfe, but altogether in thee, O God, which raisest the dead<sup>l</sup> to life, and so our faith is founde more pretious then any golde that perisheth<sup>m</sup>, to the praise and glory of thy Name. <sup>l</sup>2 Cor, 1, 9

Finally it behoueth vs at the lēgth <sup>m</sup>1 pet, 1, 7  
to bee conformed like the body of Christ in his passion, that suffering with him we may also raigne together with him<sup>n</sup> as his fellow heires. <sup>n</sup>Rom, 8, 17

M 3

For

For vnlesse wee be wearie of this  
 o psal, 1, 24 life<sup>o</sup>, we shall not easily aspire to our  
 celestially Country: For which cause  
 it is thy will, that by many tribula-  
 p Acts 14, 22 tions <sup>P</sup> we must enter into the king-  
 dome of heauen.

Wherefore we beseech thee giue  
 q 1 pet. 4 14. vs godly minds, that we wonder not  
 13 <sup>q</sup> when we are tryed by the fire, as  
 though a strange thing did happen  
 vnto vs, but rather let vs reioyce,  
 that we are partakers of the afflic-  
 tions of Christ, that when his glory  
 appeareth, we may be merry & glad.

Assist vs that through patience we  
 1 Heb, 12, 22 may runne to the battell that is be-  
 23 fore vs looking vnto Iesu the Cap-  
 taine and finisher of our faith, who  
 for the ioy that was set before him,  
 endured the most shamefull crosse.

Let vs beare in minde that he en-  
 dured such speaking against him of  
 1 Col, 1, 11, sinners, that we should not be wearied  
 and faint in our mindes, but  
 strengthened with all might, through  
 thy glorious power vnto all patience  
 and suffering, continue vnmoueable  
 in all tentations, neuer casting away  
 2 Heb, 10, 35 our confidence, which hath a great  
 recompence appointed.

For



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des, but  
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patience  
noueable  
ing away  
a great

For

For wee haue neede of patience  
that after we haue done the will of  
God, wee may receiue the promise. <sup>u Heb. 2, 3.</sup>  
For yet a very little while<sup>u</sup> & he that <sup>Heb. 10, 37.</sup>  
shal come, wil come, & wil not tary.

O blessed God, and Father of our  
Lord Iesu Christ<sup>x</sup> which art the Fa- <sup>x 2 Cor. 1, 3</sup>  
ther of mercy, and God of all con-  
solation, comfort vs in all our af-  
flictions, that as rhe afflictions  
of Christ do abound in vs, so  
withall by him our cōsola-  
tion may abound

*Amen.*

5 A prayer for women with  
*child and in childbed.*



Most wise God<sup>a</sup>, eternal  
Father of thy beloued  
Sonne our Lord and Sa- <sup>a psa. 147, 3</sup>  
uiour Christ, Creator b,  
and keeper of al thy creatures which <sup>b psa. 146, 5,</sup>  
through thine excellent wisdom, <sup>Acts, 14, 15</sup>  
and counsaile hast enioyned to wo- <sup>Reuel, 14, 7</sup>  
mankinde, that in paine and sorrow  
they shold bring forth childrē wher. <sup>e Gen. 3, 15</sup>  
by not only this world is replenished  
but a Church, which doth celebrate  
thy Name for euer, is gathered vn-  
to thee,

M 4

And

12  
d Esay, 13. 8  
Esa y, 26. 17  
Micah, 4. 10

And forasmuch as the paine of a woman in trauaile is most extreame which makes the Prophets many times to reapeate the same in exaggerating the afflictions of punishment which the holy Spirit dooth threaten vnto the impenitent.

We beseech thee in the Name of Christ thy Sonne, be mercifull vnto all women either with child, or in childbed, giue them grace to cal vnto minde the decree, and pleasure of thine heauenly will, let them neuer strue against thee through impatience, but in true faith and inuocation of thy name suffer thy crosse quietly, knowing that by the seed of the woman, which hath broken the old  
Gen. 3. 13 serpents head, they are reconciled vnto thee.

In this seed, which is Christ, the  
Gal. 3. 8 curse is cleane taken away, & blessing restored to vs, that wee may receiue the promise of the spirit, & the inherance of eternall life.

O Almighty God, conuert now the sorrowes of women in trauell in, to gladnes, that they remember not their paines with mourning, for ioy that a man is born into the world.

Comfort

Comfort them in the middes of  
their anguish, and help as well the  
mother as the babe, especially in the  
danger of deliuerance<sup>h</sup>.

g Ioh, 16, 21  
h 2 King, 19  
verie 3,  
Elay, 37, 3

If thou blessed God, be not pre-  
sent, they perish vndoubtedly, all the  
world cannot help them in that ex-  
tremity.

O eternall God, which of the  
seede of man framest the liuing In-  
fant in the mothers wombe<sup>i</sup>, and i  
nourishest the same congealed in  
bloud, that the flesh within the time  
of ten moneths may take shape, dra-  
wing nourishment from the mother,  
wee are <sup>k</sup>all the workmanship of  
thine hands.

k 2 Eld, 8, 7

We giue thee thanks Lord, for  
fearefully <sup>l</sup> and wonderfully are we l  
made, maruailous are thy workes, &  
that our soules know right well.

l ps, 139, 14

Our bones are not hid from thee,  
though we were secretly made, nei-  
ther our substance in the inner parts  
of our mothers wombe.

15

Thine eyes did see our substance  
being without forme, and in thy  
book were all our members written.

16

Thy hands haue made vs <sup>m</sup>, and m  
fashioned vs altogether round about.

m Iob, 10, 3

M 5

with

with skin and flesh hast thou covered vs, and ioyned vs together with bones and sinewes, thou hast giuen vs life and grace, and thy visitation hath preserved our spirits.

Grant we beseech thee, to all infants yet vnborne, that knit together with their due vaines and members, they may come forth into this world sounde and perfect without fault or deformity.

Stay the furiousnesse of wicked spirits, that they shew not their tyranny vpon yong infants.

Keepe all with childe, that no way being terrified, or troubled extremely they be vntimely deliuered.

Giue grace also to the babes newly born, that together with their outward baptisme, they may be receiued into the cōgregation of the faithful, with wholesome water through the renewing & regeneration of the holy Spirit<sup>n</sup>, which thou wilt plentifully poure vpon them, through Iesus Christ our Sauour, that being iustified by his grace, they may be made heires according to the hope of eternall life, and become new creatures through him.

Streng<sup>n</sup>

Strengthen all women deliuered,  
that being restored to their wonted  
health, they may glorifie thee their  
helper in the time of need<sup>o</sup>, & learn <sup>2 Cor, 1,</sup>  
afterward to repose their whole cō- <sup>psal, 50, 15</sup>  
fidence in thee which art nigh vnto  
all that call vpon thee<sup>r</sup>, to all, we say <sup>ps. 145, 18</sup>  
calling vpon thee in truth.

And if at any time through thine<sup>r</sup>  
vnsearchable iudgement, an vntime-  
ly birth, or (if, without offending thy  
godhead wee may say vnluckie deli-  
uerance happen: so comfort, O mer-  
cifull God, the mornfull and sad pa-  
rents that they faint not with sorow,  
but belecue rather that the wofull  
chance is a trial of their faith<sup>r</sup>, hope <sup>1 pet, 1, 7</sup>  
and patience.

For thou art a mercifull, & graci-  
ous God, forgiuing our sins, though  
thou art angry with our wickednes,  
yet in thy displeasure thou remem-  
breth thy mercy, that the troubled <sup>Hab, 3, 16</sup>  
may take comfort<sup>r</sup>, and the afflicted  
finde grace,

For thus do all thy seruants per-  
swade themselves that if they be tri- <sup>Tob, 3. 21</sup>  
ed<sup>r</sup>, they shall be crowned, if they be <sup>22. 23</sup>  
troubled, they shal be deliuered & if  
they be chastened they shal be saued

For

Streng<sup>th</sup>



For thou hast no pleasure in our damnation, which bringest faire weather after stormes, and gladnesse after teares.

Thy Name O Lord bee praised for euermore Amen.

### 6 A praier for Captiues,



Orde our gouernour, thou haste prepared thy seate in the heauens<sup>a</sup>, thy kingdome<sup>b</sup> is an euerlasting kingdome, and thy dominion endureth throughout all ages. In thine hand is strength and auctority, none can resist thy power.

We beseech thee be mercifull vnto all in captiuity and oppressed with most grieuous slavery, especially vnto such as for the confession of thy Gospell, do suffer persecution, banishment, imprisonment, perils of life, of good name, and of goodnes, comfort them with thy Spirit, Deliver them from cruell bonds by thy diuine power, & grant such lawfull meanes according to thy wisdom<sup>c</sup>, that thy faithful may be deliuered.

apf, 103, 12  
b pf, 145, 13  
Dan, 7, 14  
Luke, 1, 33

apf, 147, 5

O Lord bring home thy captiues  
exiled for thy Name sake<sup>d</sup>, that they *d* Esay, 11, 1  
may confesse thee, & extol thy good-  
nes.

O that God would heare the  
mournings of the imprisoned<sup>e</sup>, and *e* ps, 102, 20  
deliuer the children of death.

O that God would bring home  
the captiuitie of the people, then  
shoulde wee bee like vnto such as  
dreamed, our mouthes shoulde bee *f* ps, 126, 2  
filled with laughter, and our tongue *2, 3,*  
with ioy. Then shoulde they say a-  
mong the Gentiles, The Lord hath  
done great things for them, yea, the  
Lord hath dealt maruelously with  
vs, we are made iocond.

Turne againe our captiuitie, O *psal, 126, 4*  
Lord as the riuers in the south. For  
thou alone art our assister, of whom  
commeth saluation, thou deliuerest *g* ps, 68, 20,  
such as are bound by thy power, and *19*  
despise not the groanings of the  
afflicted,

Praised be the Lorde, euen the  
God of our saluation, who deliuer-  
eth vs, and letteth loose his captiues  
and that without giftes or reward<sup>h</sup> *b* Esay, 45, 13  
freely for his holy Name sake, *23*

Therefore shal the people worship  
thee

thee, O Lorde, and pray vnto thee,  
for thou saiest vnto the bound, come  
out, and to those that sit darknesse,  
come to light.

*⁊ Dan, 5, 16,* O Lord call into minde tny ma-  
nifold mercies<sup>i</sup>, deale with vs accor-  
ding to thy woonted goodnesse, and  
giue nor thine inheritance into the  
handes of thine enemies, least they  
make sale of vs, and spoile our land.

*⁊ Lam, 1, 3* Forgiue our sins, and transgressi-  
ons let not aliens haue dominion ou-  
er vs<sup>k</sup>, neither let our houses passe  
vnto strangers, let vs not bee as ex-  
iles and pupils without a Father:  
neither our mothers as widowes  
without husbands, let not our olde  
men bee wanting in our portes, nor  
yet our country lament for the wast  
which the enemy wou'd make.

Heale the sorrowes of the daugh-  
ter of thy people, and be mercifull to  
our sins, for the glory of thy Name  
sake.

Breake thou the chaines of the  
imprisoned, and deliuer such as are  
bounde with manacles and fetters:  
cast off their yoke that they may  
praise thee for euer.

Bring them out of darknesse<sup>l</sup>,  
and

and the shadow of death. Breake the  
gates of brasle, and smite the bars of  
iron in sunder, that they may know  
that thou art the Lorde, when thou  
hast broken the cords of their yoake  
<sup>m</sup>, and deliuered them out of the <sup>m</sup> Ex. 34. 27  
hands of those that serued theselues  
of them.

But if it be thy will for the tryall  
of their faith & patience to detaine  
some in exile and seruitude a longer  
time, then comfort such with thy spi-  
rit, & mitigate their paines, that they  
may find fauor in the sight of them  
whom they are compelled to serue,  
and cast not them off for euer.  
<sup>n</sup> Bar. 1. 12  
<sup>o</sup> ps. 44. 23,

Above all, keepe them in the con-  
fession of true faith, and Christian  
religion, against all false worship-  
pinges, that so they may comfort  
themselues with the gracious par-  
doning of their sins through Christ,  
and their heartes may bee sealed,  
with the earnest of the holie  
Spirit, bearing witnesse to their  
spirits that they are deliuered from  
perpetuall captiuitie and bondage of  
hell.

O Christ our redeemer, deliuer  
our soules from the chaines of dark-  
nesse,

9 Esa. 6, 11

nesse and snares of death, which sufferedst thy selfe to be bounde, that thou mightest vnloose the most hard bands and knots of our transgressions, & wast sent of thine eternall Father into this worlde to preach libertie vnto captiues<sup>9</sup>, and deliuerance to such as are shut vp.

1 Ro. 6, 13, 14

Grant that being intangled with the cords of iniquity, wee giue not our members as weapons of vnrighteousnesse vnto sinne<sup>r</sup>. Breake in peeces the chaines of Sathan, and turne vs into thy flocke that none vnrighteousnesse haue dominion ouer vs.

Isa. 49, 11

Deliuier him that is in bondage vnto Sathan, and bring forth the bound by the bloud of thy couenant out of the pit wherein is no water<sup>t</sup>, that he spoile and kil vs not.

1 Colo. 2, 8

Giue grace also, that being snarled with humane traditions<sup>t</sup>, wee entrap not our consciences by false opinions, but may serue thee our true God in Christian liberty, and neuer abuse the same to the offence of any.

1 Rom. 7 24

Take vs miserable men out of the body of this death<sup>n</sup>, which maketh  
vs



vs captiues to the law of sin, which is  
in our members that deliuered from  
sinne and death, we may serue thee  
in true vprightnesse and euerlasting  
life, which raigest for euer one  
GOD in the Trinity of persons  
Amen.

7 A Prayer against the  
*temptation of the flesh.*



Mercifull God we mis-  
erable men acknowledge <sup>a Rom. 7, 18</sup>  
and confesse that in vs <sup>a</sup>  
that is in our flesh there  
dweileth no good thing. <sup>b p̄sa, 51, 5</sup>

But in sinne we were borne<sup>b</sup>, and  
our mothers cōceaued vs of corrupt  
seede.

For our nature is defiled, & prone  
vnto all wickednesse, euen from our  
youth<sup>c</sup>, so that by the strength of  
our proper reason we cannot sauour <sup>c Gen, 8, 21</sup>  
those thinges, which belonge to the  
Spirit<sup>d</sup>.

For the naturall man<sup>e</sup> speaketh <sup>d Rom, 8, 5</sup>  
& saoureth of earthly thinges, and of <sup>e 1 Co, 2, 14</sup>  
himselſe is not meete so much to  
thinke any thing that good is, with  
our

phil. 2, 13 out the assistance of thy power<sup>t</sup>.

Vnto thee do wee crye with our whole hearts, that it woulde please thee to open vnto vs by thy spirit the true knowledge of thine essence & will, as thou hast reuealed thy selfe in thy word that we may not follow the sence of our flesh in iudging of spirituall thinges, neither by our blinde baiardly reason, measure thine heauenly sayings.

g Ma. 16, 17 For blood and flesh perceiue not the things which belong to the Spirit, and the fleshly minde is enmitte  
h Ro. 8, 7. 8 against God<sup>b</sup> for it is not obedient vnto the law of God, neither indeed can be. And they which are in the flesh cannot please God.

Seeing therefore that in vs abideth the seed of sin, which is concupiscence, & a prones to wickednes, is ingrafted into vs by nature, yea, & originall sin, through our first parētis doth oftentimes prick vs vnto impiety. For euery one is tempted when  
i 1, 14. 15 he is drawn away and enticed with the baite of his owne concupiscence, then when lust hath conceaued, it bringeth forth sinne, and sin when it is finished bringeth forth death.

Giue

Giue vs grace that we follow not  
the concupiscence of our flesh, nei-  
ther prouoke our senses by vnbridled  
liberty, but stoutly to resist them.

For vnlesse the wicked concupis-  
cence be driuen from our mindes, it  
will neuer cease till it hath brought  
forth deadly sinne.

Wherefore assist vs that wee may  
tame these bodies of ours, and bring  
them into subiection<sup>k</sup> least our flesh  
being ouerlustie do offend and o- <sup>1 Co. 9, 27</sup>  
uerpasse the prescribed limits.

Assist vs, we beseech thee, to cru- <sup>1 Gala, 5. 24</sup>  
cifie our flesh<sup>l</sup> with all the affecti-  
ons and desires therof, for the better  
seruing thee, & walking in the spirit. <sup>m Rom. 8. 12</sup>

For we are debtors<sup>m</sup>, not to the <sup>Rom. 8. 13,</sup>  
flesh, to liue after the flesh, but  
the deedes of the flesh being mor-  
tified, to liue renued<sup>n</sup> after thy <sup>n Eph. 4, 23</sup>  
holy Spirit, in righteousnes and true  
holinesse. <sup>24</sup>

Sanctifie vs o, holy Father, that o <sup>Ioh. 17, 17</sup>  
wee defile not our selues with car-  
nall vices, with riotousnesse, belly-  
cheere, nor by vnlawfull pleasure,  
casting of thine holy Spirit, that  
wee make our bodies the houses  
of filthy fiendes<sup>p</sup>, which cary away, <sup>p Mat. 12, 43</sup>  
And <sup>44</sup>

and cast headlong all intemperate and secure persons into euerlasting destruction,

Be it farre from vs, that we make our members, the members of harlots<sup>a</sup>, whereby the holy Spirit is banished, and man becometh a den of theeuës, and a sinke of filthinesse.

¶ 1 Cor, 6,  
verse. 15,

¶ Gal. 5, 19,  
20, &c.  
1 Cor, 6. 9.  
¶ Gal. 5, 22

Gouerne vs that we may shunne workes of the flesh<sup>e</sup>, and be carefull to do the workes of thy Spirit<sup>f</sup>, as thy chosen seruants,

23  
¶ Gala. 5. 17,

And forasmuch as the flesh lusteth against the Spirit<sup>g</sup>, and the Spirit contrary to the flesh (for they are contrary, and continually strue together) be thou mercifull vnto vs O God, help vs with thy diuine power, that the holy spirit which thou didst poure into vs at our baptisme ) may beare the rule in our members<sup>h</sup>, and preuaile ouer the flesh, and all the affections of the same.

¶ Rom, 8, 9,  
10  
11

¶ 1am, 4, 1,  
2, &c

Extinguish the flames of carnall desires, and repressë our raging lustes, so shall wee auoide enormous offences, and shunne the wicked actions of our owne inuentions.

And if at any time, being subdued by



by flesh and blood, we shall wander from the path and direction of the Spirit, to something vnseemely for our calling, impute not y<sup>e</sup> wee pray y<sup>e</sup> psal. 32, 3. thee, that fault vnto vs, but remember that we are flesh, and conuert vs by thy diuine power,

And seing that flesh of it selfe is vnbridely, and wild, not abiding correction, but is like a fat and wanton calfe<sup>z</sup>, which is not vsed to labour, put thy y<sup>e</sup>oke vpon vs, & tame our flesh by thy spirit, that walking soberly and modestly, we may bridle the same, and humble it vnder thy commandements by withdrawing of delicious fare. For with ouermuch fine fare, our mindes waxe wanton, and ouerlustic<sup>a</sup>.

<sup>a</sup> Amos, 6, 4

Aide vs, that by temperance, moderation and abstinence from superfluous meates and drinkes, wee may binde our flesh to the direction of the holy Spirit, and mortifie our bo-

dies of this death<sup>b</sup>, that thou maiest liue in vs, which

<sup>b</sup> Rom, 7, 24

art to bee praised  
for euer & euer

*Amen.*

8 Euen.



## 8 Euening Prayer on Friday.



We will praise thee, O  
eternall God, Father  
of our lord Iesu Christ  
for maruailous things  
thou hast done for vs;  
thou hast deliuered our soules from  
death, and our feet from falling<sup>a</sup>.

<sup>a</sup> p<sup>sa</sup>, 56, 13

<sup>b</sup> p<sup>sa</sup>, 40, 1

Blessed bee God, which hath  
heard our prayers<sup>b</sup>, and brought  
vs out of the lake of miserie, out of  
the mire and clay, which set our feet  
vpon the rocke, and ordered our go-  
ings, which hath saued vs this day  
from all perils, and comforted our  
soules.

<sup>c</sup> p<sup>sa</sup>, 145, 2

Wherefore we will extoll thee, &  
celebrate thy name euery day<sup>c</sup>, and  
at night will we talke of thy righte-  
ousnesse.

<sup>d</sup> p<sup>sa</sup>, 99, 5,

Wee will magnifie the Lorde our  
God, and bow our selues at his foot-  
stool<sup>d</sup>, for he is holy.

<sup>e</sup> p<sup>sa</sup>, 30, 1

We will praise thee O Lorde, be-  
cause thou hast set vs vp<sup>e</sup>, and hast  
not made our foes to triumph ouer vs,  
Thou hast brought our soules from  
the

the graue, and saued our liues from  
them that go downe into the pit.

Wherefore we will sing praises vn-  
to thee, and yeeld thee thanks for  
a remembrance of thy holines.

O most louing father, here prostra- <sup>f Gala, 3, 13</sup>  
ting our selues before thy feet, we be-  
seech thee in the name of thy sonne,  
who suffered for vs most cruel death:  
blot out all our transgressiōs where-  
by we haue offended thy Maiesty, &  
especially those which this day wee  
haue committed.

Be mercifull vnto vs O Lorde, for  
thy name sake: For greatly haue wee  
sinned, & our offences are mo than  
the sand of the sea. We haue prouo-  
ked thee vnto anger, and done euill  
in thy sight, but now we wil bend the  
knees of our hart, requiring mercy.

O Lord wee haue sinned, we ac-  
knowledge our sins with grieft and  
sorrow.

Pardon, O pardon our sinnes,  
and destroy vs not together with  
our iniquities, neither referue euill  
for vs for euer, but of thine infinite  
goodnes saue vs miserable and most  
vnworthy men, For thou, O Lord,  
according to thy wonted mercy  
halt

<sup>g</sup> A part of  
the prayer  
of king Ma-  
nasses placed  
immediatly  
after the se-  
cond booke  
of Chron. ac-  
cording to  
the Geneva  
translation.

hast promised forgiuenesse of sinnes to all repenters. Therefore wee will praise thee continually all the daies of our life, all the hoast of heauen praise thee worldes without end.

*h Mich. 7. 18*

Who is such a God as thou<sup>b</sup>, that pardonest wickednes, and passest by the transgressions of the remnant of thine heritage? Thou keepest not thy wrath for euer, for mercie pleaseth thee. Thou wilt turne again and haue compassion vpon vs, thou wilt subdue our iniquities, and cast all our sinnes into the bottome of the sea.

In this euening now the Sunne is gone, wee pray thee O God depart not from vs, which art the Sunne of righteousness, neither let thine aide be farre from vs, but abide with vs, O Lorde, for it draweth towarde night, and the day is farre spent<sup>i</sup>.

*i Luk. 24. 29*

*& pfa. 38. 21*

For sake vs not, O Lord our God<sup>k</sup> neither depart from vs, for tribulation is at hand<sup>l</sup>, and there is none to help.

*pfa. 2. 11*

O God of our saluation, make haste to help vs, haue regarde to our defence & redeem our soules in peace

*m pfa. 55. 8*

from those that warre against vs.

Deliu

Deliver vs from such as marke  
our goings. Plucke our feete out of  
the snare, and lead vs in the path of  
righteousnes that our foot slip not,  
and we take a fall.

Guide vs by thy wisdom, that  
when we walke it may lead vs, when  
we sleepe it may keep our feete, and  
when we wake we may talke therof. n Pro, 6. 12

And therefore sleeping wee will  
not feare, but rest quietly, and our  
sleepe shall be sweet, wee will not  
quake at the suddaine terror, neither  
at the raging of the vngodly when it  
happeneth.

The Lord shall be on our side, and  
protect our feet that we be not taken  
yea the Lord shall be our light, and  
saluation in darknes, he is our hope opls, 91. 2  
which hath appointed vs so high a  
refuge. Let none euill come vnto vs,  
neither suffer the whip to bee nigh  
our tabernacle.

O Lord bee thou our watchman  
& protector, that troubles and vaine  
cogitations do not inuade vs, and  
nether the fear of death ouerwhelm  
vs, nor the sleep of night alter our  
thoughts, and vnderstanding when  
we should take our rest, and ease in p Ec, 40. 5

N

our



our chambers, but grant vs a good and quiet sleep, and after the same to rise vp in the morning, and to render due thanks and praise to thee our most mercifull protector.

9 ps. 12. 1. 2 For<sup>a</sup> our help is from the Lorde, which hast made both heauen and  
3 earth. Hee will not suffer our feet to  
4 be moued, and hee that keepeth Israel will not sleep. The Lord defend vs from all euil: the Lorde preserue our soules. The Lord blesse our comming in, and our going out, both now and euermore. Amen.

## 1 On Saturday.

### Morning Praier.

22 Mach. 1

34



Lord God<sup>a</sup>, maker of all things, which art fearfull & strong, and righteous, and mercifull, which art only a gracious king onely liberall, onely iust, almightie, and euerlasting, which deliuerest vs from all troubles, both by day and  
25 night, which hast made vs thy chosen through the blood of thy Sonne  
our



our Lord & Sauour Christ<sup>b</sup>, which Ephe. 5. 2  
was shed for vs, and hast sanctified  
vs by thy spirit giuen into our hearts  
that we should be a chosen genera-  
tion<sup>c</sup>, a royal priesthood, to offer ac- c 2 Pet 2. 9  
ceptable sacrifices vnto thee, receiue  
now the sacrifice of praise from our  
mouthes<sup>d</sup>, for thy benefites confer- d 2 Mach. 8  
red vpon vs. verie 26

We thanke thee, O eternall God,  
not only for keeping vs this night  
passed, but also for defending vs this  
whole weeke, yea, & all our life time  
from the snares of wicked spirits,  
that they could not circumvent and  
ouerthrow vs,

We will praise thee, O Lord, with e Psalm. 9. 1  
our whole heart<sup>e</sup>, we will speake of 2  
all thy maruailous workes, we will  
be glad and reioyce in thee.

Our songes will we make of thy  
name, O thou most hie, which exal-  
test vs from the gates of death, that  
we may declare all thy praises in the  
ports of thy Churches, we will ex-  
ceedingly reioyce in thy saluation.

Blessed be the Lord God of Is- f Luk. 1. 68.  
rael, because he hath visited and re- 69  
deemed his people; And hath raised  
vp an horne of saluation vnto vs,

N 2 and

and deliuered vs from our enemies,  
 71 and from the hands of all that hate  
 vs, He hath bene mercifull vnto vs  
 72 in lightening those which sate in  
 darknes and in the shadow of death,  
 to direct our secte into the way of  
 peace,

To thee do wee offer the sacrifice  
 of praise <sup>g</sup>, that is the fruit of lips<sup>h</sup>,  
 confessing thy Name.

<sup>g</sup> Heb. 13, 15  
<sup>h</sup> Holo, 14, 3

Our mouthes shall praise thee, O  
 Lorde, and our tongues declare thy  
 righteoulnes.

Lo, we will not refraine our lips O  
 Lord. & that thou knowest<sup>i</sup>, yea wee  
 wil lift vp our hands vnto thy sanctu-  
 ary, and with our feet, will we hasten  
 towards thine house, and in thy con-  
 gregation, will we praise thee,

<sup>i</sup> psal. 40 10

We will magnifie thee O God  
 our King<sup>k</sup>, and will blesse thy Name  
 for euer and euer.

<sup>k</sup> psal. 145. 1

2 Euery day will we giue thanks vn-  
 thee, and praise thy Name for euer  
 and euer.

For great art thou O Lord, and  
 3 most worthy to be praised, there is  
 none end of thy greatnes.

All generations shall extoll thy  
 4 workes, and speake of thy power:  
 5 they

they shall talke of thy worship, glory  
praise and wonderous workes, and 6  
wee will declare thy mightinesse.

The memoriall of thine aboun- 7  
dant kindnesse shall be shewed, and  
men shall sing aloude of thy righte-  
ousnesse.

The Lorde is gracious and mercie 8  
full, slowe to anger, and of greate  
mercy.

The Lorde is good vnto euery 9  
man, & his mercies are ouer all his  
workes.

All thy workes praise thee, O 10  
Lord, and thy Saints giue thanks  
vnto thee, from one generation to  
another.

O God, early now this morning do  
we call for thine vnspeakable mercy  
beseeching thee from the bottome  
of our heart, that this morning thou  
wilt lighten our mindes, so that the  
shining and brightnes of thy know-  
ledge may rise in vs, which are called 1 1 pet. 2, 9  
out of darknesse <sup>1</sup>, into the mar- m Roma, 13  
uailous light of thy glory, that being vers, 13  
awaked out of sleep <sup>m</sup>, we may giue  
our selues to the works of light, and  
walke honestly as in the day, not in  
rioting and drunkenesse, neither in

chambering and wantonnesse, neither in strife and enuying.

For we beleeuers are the children of light<sup>n</sup>, & of the day, not of night  
 1 Thes. 1. 5  
 6 and of darknes. Therefore giue vs  
 grace that wee sleepe not, as others  
 8 do, but make vs to watch and be sober putting on the brestplate of faith  
 9 and charity, and for an helmet to take the hope of saluation. For thou  
 10 God hast not ordained vs to wrath, but to obtain saluation through our Lorde Iesus Christ, which died for vs.

Giue vs grace likewise we beseech thee, that we abuse not this day and  
 o Rom. 8. 10  
 p Rom. 6. 13  
 q 1 pet. 2. 11  
 other thy creatures<sup>o</sup> vnto vanity, neither giue our members as instruments of vnrighteousnes<sup>p</sup>, vnto sin, by doing such deeds as fight against the soule<sup>p</sup>, wounde the conscience, and greue the same.

Succor vs gracious God, that painfully we may shunne and auoide sixe  
 1 Prou. 6. 16  
 17 things, which thou doost hate<sup>r</sup>, yea, seauen which thy soule do abhor, to wit, a proud looke, a lying tongue,  
 18 hands that shed innocent bloud, an heart that goeth about wicked imaginations, feete that be swift in running.

ning to mischiefe, a false witnesse,  
which bringeth forth lyes, and him  
that soweth discorde among bre-  
thren.

O Lord God of our saluation in-  
to thine hands will wee deliuer our  
hearts, that early they may watch to (1 Col. 39. 5  
thee our maker, and in thy sight will  
we pray that thou maiest protect vs  
in the day of trouble.

In fixe calamities deliuer vs, O  
Lorde, and in the seuenth let none  
euill come to vs, in famine saue vs (Job. 5. 19  
from death, in battaile from the  
power of the sword, hide vs from  
the scourge of the tongue, when  
destruction commeth let vs not feare,  
in death make vs merie, and let not  
the beasts of the earth apale  
our courage, Grant this O  
Father, for thy deere  
Sonne our Sauour  
Christ sake,  
*Amen.*



2 A thankesgiuing to  
God for his mercies.



Most holy Trinity, which  
art the true and eternall  
Vnitie, of equall glory &  
maiestie, we worship thee  
we praise thee, we thanke thee for  
all thy benefites, as it is truely meer,  
iust, and good for vs alwaies to giue  
thankes vnto thee <sup>1</sup>.

<sup>2</sup> p<sup>12</sup>, 11 6. 12

<sup>13</sup>

<sup>6</sup> Esay, 6. 2

<sup>3</sup> Reue. 4, 8.

O Lord most holy eternall God,  
& almightie Father through Christ  
our Lord, by whom Angels praise  
thee, Kings adore thee, and powers  
do feare thee, the heauens and hea-  
uen of heauens, yea the blessed Se-  
raphins <sup>b</sup> with ioy together do mag-  
nifie thee, saying with humble con-  
fession, Holy, holy, holy, Lord God  
of Sabaoth, the whole worlde is full  
of thy glory.

<sup>1</sup> Eph, 1, 4, 5

Especially at this time, O Father  
most hie, we will thanke thee for thy  
mercy abounding toward vs, which  
of thy great loue <sup>c</sup> wherewith thou  
louedst vs, yea when we were dead  
through sinne didst quicken vs to-  
gether with Christ, and being raised  
with

with him hast made vs to sit together Eph, 2. 6, 7  
 in heauenly things, therby to shew to  
 al ages herafter, the exceeding riches  
 of thy grace through thy kindnes to-  
 ward vs in Iesus Christ.

For by grace are we saued through  
 faith, and that not of our selues, it is  
 the gift of God, not of workes, least  
 any man should boast. Besides thou 9  
 hast by thine holy Spirit sealed  
 and prepared vs vnto good workes, 10  
 which thou diddest before ordaine,  
 that we might walke in them, and  
 please thee in new obedience.

We will remember the mercies of  
 the Lord<sup>d</sup>, yea and praise the Lord  
 for all that he hath giuen vs.

de(a. 63. 7

Great is thy mercy O Lord, & thy  
 goodnes incomparable toward vs.

Who shall be able to expresse thy  
 workes? or who can seeke out the  
 ground of thy noble acts? who shall  
 declare the power of thy greatnesse?

Ec. 8, 3  
 4. 5

Or take vpon him to tell out thy  
 mercy? which is such, and so infinir,  
 that it can nether be augmented, nor  
 diminished.

For <sup>e</sup> looke how hie the heauen is  
 in comparison of the earth, so great  
 is thy mercy also towards the which

N 5

scare <sup>e</sup> ps, 103, 11

psal. 103. 2. feare thee, and as farre as the East  
13 is from the West, so farre hast thou  
set our sinnes from vs.

For as a Father pittieeth his owne  
children, euen so art thou mercifull  
to all which feare thee.

Yea though a mother do forget  
g Esa. 48. 15 her Infants, and take no pity on the  
16 sonne of her womb, yet wilt not thou  
forget vs, for wee are written vpon  
thine hands.

The mercy of the Lord is vnchans-  
in Lam. 3. 22 geable, infinit & neuer faileth<sup>b</sup>, but  
23 daily ariseth new and fresh vpon vs.

The merciful goodnes of the Lord  
endureth for euer and euer vpon  
them which feare him, & his righte-  
ousnes vpon childrē's children, such as  
keep his couenants and thinke vpon  
his commandements to do them.

Thy mercy is on such as feare thee  
ipsa. 103. 17  
18<sup>k</sup>, from generation to generation.

The mercy that a man hath<sup>l</sup>, rea-  
cheth vnto his neighbour, but the  
mercy of the Lord is vpon all flesh,  
chastening and teaching, and nurtu-  
ring, yea euen as a shephard, turneth  
againē his flock, so doth he all them  
which receiue chastening, nurture  
and doctrine.

Merciful

& Luk. 1. 50  
1 Esle. 8. 12

Mercifull art thou vnto all them *Ecl e. 18. 1*  
which receiue correction, and dili-  
gently seeke after thy iudgments.

And although for a while thou  
for sakest vs<sup>m</sup>, yet afterward in much *m Esay. 54. 7*  
faueur wilt thou gather vs together. 8  
In the time of thy wrath thou hidest  
thy face from vs for a moment, but  
for all that thy mercy toward vs, is  
euerlasting.

Blessed be thy name o God of our  
Fathers, which when thou art angry *n Tob. 13. 2.*  
shewest mercy, and in the time of  
trouble forgiuest the sinnes of them  
which call vpon thee.

This thy goodnes & ouerabound-  
ing mercy, which hath bin from the  
beginning, & for euer shall continue  
ouer al which vnfainedly repent, ne-  
uer languishing or failing, but abiding  
perfect alwaies in the highest degree  
we will praise and confesse from one  
generation to another.

For gracious and mercifull is the *o Exo. 34. 6*  
Lord, patient, & long suffering bent *Psa. 103. 8.*  
to shew faueur, & maruelously gen-  
tle towardes all that call vpon him.

Praise the Lord all ye heathen *p Psa. 117. 1*  
and glorifie him all nations For his  
mercifull kindnes is euer more and  
more.

more toward vs,

7 ps. 40. 10, 11

We will not keep back thy louing mercy and truth from the great cōgregation<sup>s</sup>, withdraw not thou thy mercies frō vs, O Lord, let thy kindness & truth alwaies preserue vs.

7 ps. 119, 76

Verse 124

O let thy mercifull kindnesse bee our comfort<sup>r</sup> according to thy word vnto thy seruants.

psalm, 119

O deale with thy seruants according to thy great mercy<sup>r</sup>, and teach vs thy statutes that in like manner we may be mercifull toward all men without respect of persons or hope of gaine, willingly without morosity that in thy iudgment<sup>t</sup> we may find mercy through the passion & death of thy son Iesus Christ, which liueth and raigneth with thee in the vnity of the holy spirit a God world without end. Amen.

Mat. 5. 7

24. 44

#### 4 A Prayer for an happy departure out of this world.

saye 2, 28



Most gracious God, thy yeares indure througout all generations<sup>s</sup> and thy daies are without end or beginning the daies of man surely are



are determined which he cannot o-  
uerpasse<sup>o</sup>, and the number of his <sup>b</sup>Iob, 14. 5  
moneths are knowne to thee, thou  
hast appointed him his bounds which  
he cannot go beyond.

Thou hast numbred our daies,  
which vade away suddenly, like  
grasse<sup>c</sup>, For we are soone dispatched, <sup>c</sup>Pl. 90. 5, 6  
and easily consume.

Our daies are like a shadow<sup>d</sup> and <sup>d</sup>Pl. 102. 11  
wither away like grasse.

A man in this world is euen like a  
vapour that vanisheth away<sup>e</sup>, For all <sup>e</sup>Iam. 4. 14  
flesh is grasse, & all the glory there- <sup>f</sup>1 pet. 1. 24  
of as the flower of the field, which <sup>El. 40. 6, 7</sup>  
flourisheth in the morning and af- <sup>Iames. 1. 10.</sup>  
terward withereth and vadeth. <sup>Ec. 14 17. 18</sup>  
<sup>psal. 103. 15</sup>  
<sup>g psal. 39. 5.</sup>

Behold our daies are to be mea-  
sured, they are as it were a span long  
and our whole age is nothing in re-  
spect of thee. And verily euery man  
liuing is altogether vanity<sup>h</sup>.

Our age is folden together, and <sup>h</sup>ps. 71 6, 10  
taken away from vs like a shepheards <sup>18</sup>  
cottage, our life is cut off by our sins <sup>pl. 144. 3. 4</sup>  
like the threed of the weauer, which <sup>i</sup>Esa. 38. 12  
is suddenly broke off.

We are but strāgers in this world<sup>k</sup> <sup>k</sup>1 Chro. 19,  
& sojourners, as were all our fathers. <sup>verse. 15</sup>

Our life speedily goeth away like  
the

the weauers shuttle, and it abideth  
nor.

Wherefore Lorde, let vs know our  
end<sup>1</sup>, and the number of our daies,  
that we may be certified how long  
we haue to liue, and what is yet to  
come.

Instruct vs O Lord, that being al-  
waies mindfull of our mortality we  
neuer promise to our selues manie  
yeares, nor long liues in this pilgri-  
mage of ours, so shall we not liue se-  
curely deferring our conuersion to  
thee from day to day<sup>m</sup>, nor yet put  
confidence in this fraile and vncer-  
tain life, as did that rich man, saying  
a soule, thou hast much good laid vp  
in store for many yeares, take thine  
ease, eate, drinke, & be mery. Whose  
soule notwithstanding was taken  
from him the same night.

But giue grace that in thy feare we  
may daily prepare our selues to de-  
part out of this prison. For nothing  
is more certain then death<sup>o</sup>, though  
nothing more vncertaine than the  
houre thereof.

Therefore let vs haue alwaies be-  
fore our eies an image, and medita-  
tion of our departure, the better to  
know.

know the fleeting and vanity of this  
comberfom and vncertaine life, that  
we may liue to thee our God<sup>s</sup>, being  
found in faith<sup>r</sup>, and strong in hope, <sup>q Gal. 6. 14</sup>  
looking with cheerfulness for the day <sup>r Titus. 2. 2</sup>  
of our departure, and the ioyfull ap-  
pearing of thy Son Iesus Christ our  
Redeemer, and as long as wee abide  
in this tabernacle of the bodies, with  
all study ministring<sup>r</sup> to our faith ver-  
tue, to vertue knowledge, to know-  
ledge temperance, to temperance <sup>1 2 pet. 1. 5</sup>  
patience, to patience godlines, vntill <sup>6</sup>  
this tabernacle being laid away, wee  
shal passe ouer to our dwelling place  
not made with hands, but euerlast-  
ing in the heauens, where we shal be <sup>1 2 Cor. 5. 1</sup>  
clothed with eternall glory and im-  
mortality, when this earthly house is  
put off and destroyed.

Grant also that trusting firmly to  
thy promises wee may be ready and  
glad to returne to our euerlasting  
and celestiaall country, for while  
wee are in this body wee wander  
from thee our God, for now we  
walke in faith, not in the enioying  
& possessing of eternal goods, wher-  
fore whether wee be at home or  
from home let vs endeour our selues.

to be acceptable in thy sight.

Make vs faithful and wise seruants  
 n Mat. 24.45<sup>a</sup>, alwaies looking for the comming  
 Luk. 12.42  
 x Mar. 13.35  
 of our Lord (for we know not when  
 he will come<sup>x</sup>, at the evening or at  
 midnight, whether at the cock crow-  
 ing or in the dawning) least by a sud-  
 daine houre of death being ouerta-  
 ken and as it were caught in the fou-  
 y Luk. 21.35  
 lers trap<sup>y</sup>, we be found vnready, but  
 cōtrariwise by prudent watching in  
 true conuersion & repentance may  
 continually couet to be dissolued<sup>z</sup>,  
 & to be with Christ our Redeemer.

Grant also that at that point of  
 death, hauing escaped all hardnes &  
 zētations we may triumph like con-  
 querours, and behold the presence  
 and power of thine holy Spirit, and  
 let our last words be that, which thy  
 Son did vter vpon the altar of the  
 a Luk. 23.40  
 p<sup>2</sup>. 31.5  
 Crosse, saying<sup>a</sup>. Father into thine  
 handes I commende my spirit, and  
 when our speech is taken from vs,  
 heare, O God the groanings of our  
 hearts.

And the houre of death being  
 b Luk. 2.29.  
 30  
 31  
 come, let thy seruants<sup>b</sup> depart in  
 peace, because our eies haue seene  
 thy saluation, which thou hast prepa-  
 red.

red before the face of all people; a  
light to be reueled vnto the Gentils, Luk, 2, 32  
and the glory of thy people Israell,  
through our Lord Iesus Christ Amen

4 A Prayer for the nourish-  
*ment of this life.*



Maipotent and eternall  
Father which hast giuen  
to thy Church certaine  
promises of corporall a Iames, 1, 5  
things<sup>a</sup>, we thy children crie vnto Iames, 5, 14  
thee, for our dayly bread<sup>b</sup>, and elie Luk, 11, 9  
what pertaineth to the sustentation b, Mar, 6, 11.  
of our mortall bodies. Luk, 11, 3,

Make our fieldes fertile, that the c psa, 65, 9  
seede sown may come vp, and our 10  
ground yeeld vs a ioyfull harueste. Deut, 28, 13

Prosper thou the labours of all ar-  
tificers, and let their doings take  
good successe.

Blesse, Lorde, the workes of our  
hands, our heards of cattel<sup>d</sup>, & flocks  
of sheep, that they may prosper, and d Deut, 28, 4  
encrease, and we feele no barrennes, psa, 144, 13  
desolation, or decay. 14

Send thy blessing into our barnes  
and storehouse<sup>e</sup>, For<sup>f</sup> it is the bles- e Deut, 28, 8  
sing of God that maketh rich, and f pro, 10, 22  
causeth



g pl. 127. 1 causeth plenty.

Except the Lord build the houses, their labor is but lost that build it. It is but vaine for vs to rise early, and late to take rest, eating the bread of sorow. For thou Lord giuest to thy beloued, sleep they, wake they, much plentie and all kind of happines.

h Luk. 5. 5.

Make vs therefore, bountifull God to loose our nets in thy Name<sup>h</sup>, and to do the workes of our calling earnestly with inuocation of thy diuine assistance, that by thy blessing wee may haue a good successe.

Protect all, waifaring men, & trauellers, eicher sailing by seas to farre countries or iorneying by lande for our common welfare that they may safely returne home againe.

f Ezech. 27

Verf. 27. &c.

Take thou the defence of Merchants with their goods & riches<sup>i</sup>, so shal they be secure frō all misfortune dispose their mindes and wits, that in their traffick they may deale without fraude couen, and abuse of thy Name, measuring all things according to the rule of iustice, & thereby

k Ecc. 13. 25

retain a good cōscience<sup>k</sup>, make the to loue vertue, to keep promise, to obserue couenants, that no man oppress

preſſe or circumvet his brother<sup>l</sup>, for <sup>1 1 Theſ. 4. 6</sup>  
God is the reuenger of all ſuch. <sup>1 Cor. 6. 8</sup>

Grant alſo to all byers of vilages, <sup>m Luk. 14. 18</sup>  
houses, land, yokes of oxen, that<sup>m</sup> for <sup>19. 20</sup>  
the loue and deſire of earthly riches  
and filthy lucre, they forget not the  
kingdome of God, & ſo make excuſe  
that they cannot come to thy great  
and heavenly ſupper, whereunto all  
men are called by the Goſpel. <sup>n pſa. 6. 10.</sup>

Let them not delight<sup>n</sup> in wrong-  
doing & robbery. If riches encreaſe  
let not their hearts be ſet vpon them  
but afore all things prouide for the<sup>n</sup> <sup>o Ma. 13. 44</sup>  
ſelues the treaſure<sup>o</sup> hid in the field, <sup>p Mat. 13. 45</sup>  
and the pretious iewel<sup>p</sup> of thy cele-  
ſtiall kingdome.

To all workmen & laborers, grant  
that they be faithfull in their buſineſſe  
make them alſo ſtrong as well in bo-  
dy as in iudgment.

Giue vs good ſeruants, vpright go-  
uernors, an happy ſtate of common-  
weale, a whoſome temperature of  
aire, health, peace, diſcipline, and  
ſuch like,

Keep our mindes from couetouſ-  
neſſe, which is the roote of all euill,  
leaſt being bewitched there withall, <sup>q Tim. 6. 10</sup>  
we ſwarue from the faith, and wrap  
our

our selues in many sorowes. But gouerne vs by thy spirit, that all our care may be cast vpon thee, our Father, and we be content with dayly bread.

r Ma, 6, 20,  
Luk, 12, 33,  
r Tim, 6, 19  
psal, 55, 33

Blesse vs moreouer that we abuse not thy temporall benefites, neither glut our selues with meat and drink, to the ouercomming of our heartes, by surfeting and drunkenness, but may vse thy blessings, moderately to our comfort.

l Luk, 21 34

Giue patience to the poore, that they neither murmur against thy wil and their condition, neither enuie their betters, and so offend thee, and breake thy commandements.

1 Tim, 6, 17


Let not rich men be either high minded, or confident in vncertaine riches, but in thee the liuing God (which giuest to vs abundantly all things to enioy) that they do good, and be rich in good works, that they be ready to giue, glad to distribute, and laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternall life.

2 pre, 30, 7

Two things we do require of thee our God deny them not before wee die,

die. Remoue from vs vanity and lies pro, 30, 8  
giue vs neither pouerty nor riches,  
only grant vs thinges necessarie for  
this life, least peradventure being  
full, wee should deny thee, and say:  
Who is G O D? or being oppressed  
with pouerty we fall to stealing, and  
take the Name of thee our God in  
vaine Amen.

5. A Prayer for the afflicted,  
and such as suffer persecution.

 Christ eternall G O D,  
which hast commanded <sup>a Luk, 9, 23</sup>  
vs to deny our selues <sup>24</sup>  
and daily to take vp our <sup>Mat, 16, 24</sup>  
crosse, and follow thee our Captaine <sup>Mark, 8, 34</sup>  
and Master in much patience.

For it cannot be auoyded, but that <sup>b 2 Tim, 3, 12</sup>  
all which desire to liue <sup>b</sup> godly in  
thee our Lord, must suffer persecu-  
tion.

And we cannot be thy seruants, &  
soldiers, vnles we can abide the per-  
secution of the greater part of man-  
kinde, For Sathan the Prince of the  
worlde, will neuer surcease from ar-  
ming his vilanies with furiousnes a-  
gainst

3 Ioh, 14, 30

d Ioh, 15, 18 gainst the members. <sup>d</sup>

And it falleth out commonly in this licentious wickednesse of the world that the godly euē throgh the zeale of righteousness do purchase to themselues the hatred of the wicked.

e Ioh, 15, 18 Especially it is incident to christi-  
19, 20 ans to be abhorred of the maior part of mankind. For flesh in no case can away with the preaching of the gospel, and none can well suffer the reprehension of their vices.

Hence arise persecutions, for the destruction of the godly, wherby in no place they can be safe and secure, but their endes are sought by all kindes of cruelty.

Wherefore we beseech thee on the behalfe of all persecuted for righteousness sake, against whom despightfull words are vsed, & lies inuented:

f Mat, 5, 10 and for as many as for thy Name  
1 pet, 3, 14 sake, are detained in prison, fettered,  
1 pet, 4, 14, attainted before counsels, whipped,  
g Mat, 10, 16 brought afore Kings and Princes to  
17 be tormented with exquisite and di-  
18 uerse punishments, for the confessio  
h Hebr, 11, 35 for true Religion, for such as are exi-  
2 Cor, 6, 4, led from their native soiles<sup>h</sup>, banish-  
5, & c, ed, spoiled of their goods, abhorred  
of



of the world, tried by torments, racked, hāged vpon forks, vpon wheels, killed by twords, like sheepe for the slaughter, murdered and throwne out to be deuoured of the rauenuous and cruell beastes for thy Gospels sake.

1 Pet. 4, 14  
Mat. 5, 10, 11

All these assist and lay to thine hand for our strengthening, that the glory and spirit of God may rest vpon vs<sup>k</sup>, by whose consolatiō we may suffer al troubles, & by an inuincible courage get the victory in all these, and neuer fall from the hope of our saluation.

1 Pet. 4, 14

Grant therefore that we may haue the testimony of a good conscience, knowing that we are punished vnder seruedly, not as murderers<sup>m</sup>, or theeues, or cuil doers, or busiebodies in other mens matters, and suffering as Christians, let vs not be ashamed, but glorifie God on that behalfe.

1 Pet. 4, 15

16

Giue vs grace to account for exceeding ioy<sup>n</sup>, when wee fall into diuers tentations and afflictions, and to glory therin. For affliction bringeth forth patience, patience experience, experience hope, and hope maketh not ashamed.

1 Tim. 1, 2

Rom. 5, 3,

4

5

And

And let their example which before vs did suffer the like in their bodies, be a comfort vnto vs. For so did the vngodly persecute the Prophets which were before vs,

q 1 pet, 2, 21  
r, Ioh, 15, 20  
And especially thy steps, which are left to be followed<sup>a</sup> are aboue all to be allowed of. For thou diddest say<sup>r</sup>, The seruant is not greater then his maister, if they haue persecuted me, they will persecute you also.

Finally also giue grace, that respecting the vnspeakable reward, which  
f Mat, 24, 13 of thine onely mercy thou diddest promise to all, which perseuer vnto the end<sup>r</sup>, by thine assistance we may ouercome all the greuousnesse of affliction.

For blessed dost thou pronounee them, which suffer persecution, for  
t Mat, 5, 10 righteousnes sake<sup>r</sup>, for theirs is the kingdome of heauen, that when they are prooued they may receiue the crowne of life which thou hast promised to such as loue thee.

Wherefore indue all in affliction with thy fortitude from aboue, that with a bold and stoute courage they may reioyce<sup>r</sup>, that they are counted  
x Acts, 5, 41  
per, 43, 13 worthy to suffer shame, and all kinds  
of

of affliction for thy name.

Make them constant in the true confession <sup>7</sup> that through the consi- <sup>Ro, 8, 35.</sup> deration of cruell punishment they depart not from the faith, and forsake the profession of true religion. <sup>36</sup>

Likewise shew forth thy omnipotencie, and with thy mighty hande deliuer them from the power of tyrants, from the mouthes of Lions <sup>2</sup>, <sup>7 Heb, 11, 33</sup> and violence of fire.

And as concerning such, whose bodily deliuerance were not best, but are fittest for martyrdom, those strengthen in the middes of paine, that they feare not such as kil the body <sup>a Ma. 10, 2</sup>, but cannot kill the soule, that being afflicted according to thy wil, they may committe the keeping of <sup>b 1 pe, 4, 19</sup> their soule to thee with well doing <sup>b</sup>, as vnto a faithfull Creator, and so though they leese (as may seeme) their soules in this worlde, yet shall <sup>c Ma, 16, 28</sup> they find them safe <sup>c</sup> and blessed in <sup>Luk. 17, 33</sup> another life which is eternal<sup>d</sup>, where <sup>d Mat, 26, 46</sup> thou liuest and raigest with the Fa- <sup>John, 5, 29,</sup> ther in the vnity of the holy Spirit, <sup>Reuel, 21, 4</sup> a God for euermore.

Amen.

## 6. A Prayer for Widowes and orphanes.

a Psa, 68<sup>e</sup> 5



b Psalm. 10,  
verse, 14, &c

Most mercifull & faithfull God, Father of orphanes <sup>a</sup>, and iudge of widowes; Looke downe from heauen thou which considerest our labour and sorow, and in whose hands all our saluation doth consist. The poore is left vnto thee, for thou art the helper of the fatherles, <sup>b</sup>. The Lord doth heare the desire of the poore, thou preparest their hearts, & thine eare harkenerh thereunto, and helpe the fatherles and widowe vnto their right, that the man of the earth be no more exalted against the miserable.

2 King, 4  
vers, 2, 8, &c

We beseech thee, O most righteous auenger, haue thou a consideration of all widowes & orphanes, and prouide for the, by ministring clothes, and nourishment vnto them, haue pity on them in all their perils, and necessities, stretch out thine helping hand and deliuer them as thou didst the widow, whose pitcher of oile <sup>c</sup>, by the Prophet *Elias* thou diddest

diddest so encrease with thy blessing  
that not onely thee deliuered her  
children in bondage for debt, out  
of the hands of his creditors, but also  
of the oile she sold, had where-  
with to sustaine both her selfe and  
her children.

For thou art the Lord which carest  
for strangers, & releuest the father-  
les and widowes<sup>d</sup>, but destroyest the  
wares of the vngodly. *d psal. 146 9*

Thou art touched with a care of  
the afflicted, & despisest not the de-  
sires of the fatherles nor the widow  
when she poureth out her prayers be-  
fore thee<sup>e</sup>, For the teares running *e Ec. 35, 14*  
downe the cheekes of the widow, *15*  
ascend vp into the heauens, & her cry  
against him which wrings it out.

Grant therefore merciful God, that  
in the sight of al gouernors & iudges  
they may finde fauor, & haue equall  
Iudges and Patrones of their mat-  
ters, that the iudgment of the  
stranger and fatherlesse be not per-  
uerted, nor the cause of the widowe  
neglected<sup>f</sup>, but that iudgement may  
be sought according to thy lawe, the  
oppressed holpen, iudgment giuen *f Deut. 24, 17*  
for the Orphanes, and the widowe *Esay, 1. 17*  
*psalm, 81. 3*



defended.

For thou hast giuen a strait com-  
 g Iere, 22, 3 mandement vnto all Iudges, sayings  
 Keep equity and righteousnes deli-  
 uer the oppressed from the power of  
 the oppressor, do not greene nor op-  
 presse the stranger, the fatherlesse,  
 nor the widow, and shed none inno-  
 cent bloud.

For thou art the God which wilt  
 b Luk, 18, 7 auenge thine elect <sup>h</sup>, that cry vnto  
 i psa, 146, 6 thee, thou keepest truth for euer &  
 9 euer, doing iustice to the oppressed  
 k psa, 35, 11, with wrong <sup>k</sup>.

Now deliuer O Lord, the fatherles  
 & widowes out of the pawes of rane-  
 i Mat, 23, 14 ning theeues, which eat vp the house  
 Mar. 12, 30. ses of widowes, vnder the pretence  
 of godlines, and colour of right.

Deliuer them out of the hands of  
 m Esa, 10, 1, 2, wicked Iudges<sup>m</sup>, which faine and in-  
 uent lawes to suppress the poore, &  
 to hurt the cause of the base, amonge  
 the people, that widowes may bee a  
 prey for them, and that they may  
 rob the fatherles, such peruers iudg-  
 3 es, O God, in the day of their visita-  
 tion and calamitie from a farre thou  
 wilt vtterly destroy.

Appoint vnto orphanes and wid-  
 dowes

dowes faithfull patrones, which will be touched with an earnest care of their welfare.

Also giue vs willing mindes to pleasure widowes and fatherles children according to our ability, to deliuer the poore when he cryeth<sup>n</sup>, and the fatherlesse which hath none to help, to help him that is ready to fall: to comfort the widowes heart, euermore to be as fathers to the fatherles, and from our tender yeares to minister instruction to the widow, and suffer them neuer to perish, but in blessing to blesse them, and to fill them with bread<sup>o</sup>.

<sup>n</sup> Job, 29, 12

13. &c.

<sup>o</sup> ps, 32, 15

<sup>p</sup> Lam, 1, 27

For pure religion<sup>p</sup>, and vndefiled before thee, O God our Father, is to visite the fatherles and widowes in their aduersity, and to keepe our selues vnspotted in the world.

For he which is merciful towards the orphan, as a father, & sheweth himselfe as an husband towards his mother in taking the defence of their cause vpon him, hee shall bee as an obedient sonne of the Highest, and thou God wilt more fauor him, then a mother can pity her sonne.

But they which despise the sighes

O 3

and

¶ Job. 31. 16 and reares of the widow<sup>4</sup>, and keepe  
 17 back their loafe, that the fatherlesse  
 19 eate not thereof and suffer them to  
 21 perish for want of cloathing and ap-  
 22 parell, yea which lift vp their hands  
 to afflict them shal grievously be pu-  
 nished, their shoulders shall fall fro  
 their ioints, & their armes be broken  
 from the bones of them.

¶ 1 Tim. 5  
 5, 6

O merciful God, extend thy fauor  
 vpon al widowes, that at all times, &  
 in all afflictions they may trust in thee  
 the liuing God, & continue in sup-  
 plications and prayers night and day  
 being diligent in all good workes,  
 not occupyed in pleasures, neither  
 wanton, idle wandering from house  
 to house, no tatlers, nor busie bodies,  
 no speakers of things vncomely, nor  
 giuers of occasion whereby thy word  
 may be blasphemed.

¶ Exod. 22, 22

Keepe all parents that they being  
 taken away, either by warre, or vn-  
 comely death, their wiues be not wi-  
 dows, and their sonnes orphanes,  
 running here and there a begging,  
 be thou their helper, euen for  
 Christ his sake our Lord  
 and Saujour, Amen.

## 7 A Prayer against desperation.



Most mercifull G O D,  
greatly haue wee fin-  
ned<sup>a</sup>, and alas are <sup>a</sup>Dan.9.8,  
guiltie of manifold  
crimes.

For this cause diuersly is our con-  
science clogged, so that we are won-  
derfully agast beholding such blou-  
dy woundes of our soules.

And albeit thy Gospell daily doth  
offer vnto vs in good sooth, forgie-  
nesse of our sins, through thy meere  
grace<sup>b</sup>, yet our faith is maruailously <sup>b</sup>Gal.1.5  
weake, by reason of the infirmity of  
our flesh, and daily batterings of  
Sathan, which by craft endeuoureth  
to pluck vs from all hope and con-  
solation.

Therefore vnto thee do we cry, O  
most holy Father, and eternall God,  
keep vs in thy name, that in tenta-  
tions and extremities we neuer faint  
in courage.

Moderate and mitigate our vexati-  
ons, let them come to a ioyfull ende  
that we fal not into the mosthainous

sinne of incredulity, and despaire.

Comfort vs that in the middes of death we may trust in thee, the God of our life and righteousness.

Let vs neuer despaire of thy mercy & grace, nor thinke with *Caine* that cursed & blasphemous wretch, that our sinnes are more then may be forgiven.

1 Pet, 1, 9  
117

O stay vs Lord according to thy word, and we shall be safe. Let vs alwaies beleue that where sin aboundeth, grace doth more abound, and as sinne hath reigned vnto death, so, that grace doth raiga through righteousness vnto eternall life by Iesus Christ our Lord.

Rom, 5, 20  
21

O Christ, Sauour of the world, & most gracious God, whose mercy commeth vpon vs like a streame, and art thou eternall Orator, which both outwardly talkest to mankind by thy Gospell, and inwardly in our hearts inflamest thy light which is true confession, faith, and comfort in thee, we beseech thee from the bottome of our hartes, encrease faith, establish hope, and strengthen patience within vs.

g Luk, 17, 5

For this certainly is true, that one little



little drop of thy most sacred bloud,  
shed for vs, is of more power to saue  
vs, then all our enormous and ma-  
nifold sins to condemne vs.

Wherefore looke back vpon vs, O  
Saiour, with thine eies of mercy, as *h Luk, 22, 61*  
thou lookedst back vpon *Peter<sup>h</sup>, 18 i Mark, 14, 1*  
the hall of the high Priests house, af-  
ter he had both renounced thee<sup>i</sup>, &  
curled himselfe, least through diffi-  
dence we fall frō thy grace, as *Judas*  
the traitor did, which hung himself<sup>k</sup>, *k Math, 27*  
and afterwarde brake in the middes, *l Acts, 1, 18*  
whereby all his bowels gushed out,  
and so commit the like offence and  
sinne against the holy Ghost.

O God the holy Ghost, bee thou  
present with vs at our extreame need,  
when the diuell will accuse vs, and  
our conscience beare witnes against  
vs, when the cogitations of hell, and  
death will daunt vs, when we shall be  
enuironed with horrible dangers &  
temptations, when the whole worlde  
will forsake vs, & al things set them-  
selues against vs, strengthen our  
hearts O comfortable Spirit, at that  
time, with the seale of thy testimony  
that vndoubtedly wee may belecue  
the forgiveness of sins, the resurrec-

tion of the flesh, and euerlasting life which shall be given without faile to vs and to all beleeuers.

O blessed Trinity and eternal God of one essence, giue grace that in euery combate, and especially at the point of death being mindfull of thy couenāt made with vs at our christening, and of thy most comfortable promise annexed. He which beleeueth and is baptised shall be saned<sup>m</sup>,  
 in Mark, 16, we may neuer doubt either of thy  
 16 mercifull good will toward vs, or of the free remission of our sinnes, but by often remembering this signe and covenant may daily more and more be confirmed in faith, and hope of perpetuall happinesse, and apply thy benefits, which certainly thou haste promised, and faithfully wile performe vnto our selues: for thy promises made vnto such as beleeue and trust on thee, bee not vaine, and to no purpose.

Likewise vphold our soules by the sacrament of thy supper, that strengthened with the scale of this newe Testament, we may be the more certaine, and confirmed touching our reconciliation, and euerlasting righteousness.

ng life  
aile to

l God  
at in  
at the  
of thy  
hriste.  
ortable  
belee-  
ued<sup>m</sup>,  
of thy  
or of  
s, bur  
e and  
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re cer-  
g our  
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couf.

teousnes, and alwaies beare it fixed  
in our mindes.

For if the testamēt of a man<sup>n</sup> which <sup>n Gal. 3. 15</sup>  
is proued after the death of the testa- <sup>Heb. 9. 16</sup>  
tor<sup>o</sup> be not small<sup>y</sup> accouēd of, much <sup>17</sup>  
more shold the last testament & ho-  
ly sacrament of our Sauour Christ,  
remain pure, in continuall force &  
remembrance.

O blessed Trinity, & eternal Vnity  
lift vp your sorowful hearts, & poure  
vpon vs the wholesome comfort of  
heauenly blisse, at the point of death  
refresh vs with the sweet sight of thy  
cheerfull cōutenance, that with ex-  
ceding ioy we may desire to depart<sup>r</sup>, <sup>p Phil. 1. 23</sup>  
& to come to thine heauenly house,  
where thou liuest & raignest a God  
for euermore. *Amen.*

### 8 Euening Prayer on Saturday.



We will confesse thee,  
O Lord, and King<sup>a</sup>,  
and praise thee, O  
God our Sauour, we <sup>4 Sirac. 51. 2</sup>  
giue thanks vnto thy  
name.

For

Sirac. 51, 2, 3  
5, 6, 7, 8

For thou art our defender and helper, and hast preserved our bodies from destruction, & from the snares of the slanderous tongues, and from the lips that are occupied with lies. Thou hast bin our helper from such as stood vp against vs, and deliuered vs after the multitude of thy mercies and for thine holy Name sake from the roaring of them which were ready to deuour vs, out of the hands of such as sought after our liues: and from the manifold afflictions which we had from the deep of hell, from an vnclean tongue, from lying words from false accusations, and from vnrighteous sentence.

Our soules shal praise the Lord vnto the death, for our liues drew nigh vnto hel downward, euils enuironed vs on euery side, and there was no man to help vs, We looked about if there were any man to succor vs, but there was none.

Then thought we vpon thy mercy O Lord, and vpon thine Actes, that thou euer hast done of old, For thou deliuerest all which put their trust in thee, and riddest them out of the hands of their enemies,

Then

Then we lifted vp our prayers from *Sirac. 51, 9*  
the earth, and praied for deliuerance *10. 11. 12.*  
from death, we called vpon the Lord  
the father of our Lord, that he wold  
not leaue vs without help in the day  
of our trouble, and in the time of the  
proud.

We will praise thy name continu-  
ally, yeelding honour and thanks  
vnto the same. For our prayers were  
heard, and thou hast saued vs from  
destruction, and from all euill.

Therefore wee will acknowledge  
and praise thee, we will magnifie thy  
name, for keeping vs from our youth  
vntil this present weeke, and for pro-  
tecting vs alwaies of thy gracious  
mercy.

Righteous and mercifull God, be-  
fore thee do we sigh, beseeching thee  
by the death and buriall of our Lord  
and Sauour Christ thy welbeloued  
Son, that thou wouldest vouchsafe  
to couer and bury all our misdeeds<sup>b</sup>,  
wharsoeuer from our infancy vntill *b Psal. 32, 1, 2*  
this present houre either wittingly, *Psalm. 51, 9*  
or ignorantly we haue committed,  
& especially those which this weeke  
we haue done in thought, worde, or  
deede, against thy diuine Maiestie,  
and

Then



and comaundements, all which to thee alone which knowest all things, we confesse with broken hearts, and lowly spirits, beseeching thee to pardon them and to forgive all our sins, whereof thou knowest we are guilty, and to deliuer vs from all euils both present and to come.

O Lord heare the voice of our praier, encline thine care vnto vs in the daies of our necessity, when we shall cry vnto thee.

psa. 116. 3.  
3-4-5. 6-7-8.  
9.

The snares of death haue compassed vs about, and the streights of hel haue taken hold of vs, we haue lightened vpon sorow and trouble.

Notwithstanding we will call vpon the Lord, O Lord, we beseech thee deliuer our soules.

Gracious is the Lord and righteous, yea our God is merciful.

The Lord preserueth the simple: we were in trouble & he helped vs.

Turne then againe vnto our rest, O our soules, For the Lorde will blesse yee.

Thou wilt deliuer our soules from death, our eies from teares, and our feet from falling, that we may walke before thee in the land of the living.

O Christ, God and sauiour of the world saue vs Lord, watching, keepe vs sleeping, that in peace, wee may both rest and wake.

Be thou our light in darknes, then shal our life be as cleare as the noon day<sup>d</sup>, and shine foorth as the morning so that with confidence, and security, we may lay downe and sleep and none shall make vs afraide, because thou art our protector. d Iob. 11, 17  
18

O Son of righteousnes and brightness of perpetual charity, lead vs into the vision of thy light, where thou shalt euerlastingly shine vpon vs, and thou God be our Glory. The Sunne there shal not go down, neither the Moone be hid<sup>e</sup>, but thou Lord shalt be our euerlasting light<sup>t</sup>, that our sorowfull daies may take an end. e Reu. 21, 23  
f Esa. 60, 19

Grant likewise that leauing this place of darknes we may be translated into true and new light, which we now looke for through faith, vntill the perpetuall morning appeare vnto vs that we may behold thee in a cleare light face to faces, where shal be no light, we shall neither neede, candle nor light of the Sunne, but thou Lord wilt lighten vs. g Reu. 22, 4

Isa, 38, 10.

O holy Spirit, God be thou, light  
vnto vs at our last gaspe, when our  
hearts pant<sup>h</sup>, our strength faileth, our  
sight departeth, our hearing is deafe  
our mouth dombe, when our feete  
cannot go, nor our hands feeles, whē  
all our senses forsake vs, giue vs some  
sense of eternall life, that we may tast  
in this world the beginnings of thine  
euerlasting ioye, and at our depar-  
ture out of this world beholde  
by faith, thy diuine pre-  
sence and so sleepe  
quietly to eter-  
nall life, A-

men.



Here

Here followe certaine  
*peculiar praier for some*  
*speciall persons.*

*A praier for any preacher,*  
*or Shepheard*  
*of soules.*



Eternal God which  
of thy great mercy  
hast vouchsafed to  
call me, a miserable  
and most vnworthy  
man, to the ministe-  
rie of thy Gospell, & hast appointed  
me to be a feeder of soules <sup>a</sup>, and a <sup>a Eph 4, 11</sup>  
fisher of men <sup>b</sup> and now at the length <sup>b Luk, 5, 10</sup>  
segregated mee according to thy  
good pleasure, to preach the worde  
of saluation vnto this flock and peo-  
ple committed to my charge.

With lowlines of spirit and sighes  
vnfained I beseech thee, O Christ, <sup>c 1 pet, 5, 4</sup>  
which art our chiefe shepheard <sup>c</sup>, and  
Archbishop, make me an able mini- <sup>d 2 Cor, 3, 6</sup>  
ster of the new Testament <sup>d</sup>, a cho- <sup>e Acts, 1, 15</sup>  
sen vessel <sup>e</sup>, & profitable instrument  
for the carying of thy message be-  
fore the nations, and Princes of this  
world, as it becometh the minister  
of

Here

*f* 1 Cor. 4. 1 of Christ<sup>s</sup>, and faithfull dispenser of the misteries of God, and neuer let me proue an idol, or idle shepheard.

Worke thou effectually through me, and grant good successe vnto my doings, that fruitfully I may vtter to

*g* 1 Co. 15. 2 mine auditors the healthfull<sup>s</sup>, and heauenly food of their soules, which is the sincere preaching of thy gracious word without all corruption, or deprauiing of the same.

Take not from my lips the word of truth<sup>h</sup>, & let me not speake either the imaginations of my foolish braine, or the vaine perswasions of my owne heart<sup>i</sup>, but may vtter thine heauenly word and minister according to the vertue which thou doest grant<sup>k</sup>, that in all things thy glory may be sought of me.

*l* Eze. 33. 2

*1* Pet. 5. 2.

*m* 1 Cor. 9.

*v* 16. 17

That I follow not after couetousnes feeding my selfe<sup>l</sup>, and forsaking my flock, but giue me such an earnest care of their welldoing, that without constraint cheerefully<sup>m</sup>, and gladly being bound thereunto, I may discharge mine office.

That I bee not desirous of filthy lucre<sup>n</sup>, but with a willing minde may profit the Church, neither as an ex-  
erciser



exerciser of authorithy ouer my flock,  
but that, euen through an heartie  
zeale of thine holy Name, I may  
feede and make fat, in the plentifull  
and godly pastures ° of thy pure  
worde, thy sheepe committed to my ° Ez. 34. 14  
trust,

That I may retaine a diligent con-  
sideration of the weaker sort p, and p Ez. 34. 16.  
help the feeble, heale the sick, streng-  
then the bruized, that I may bring  
home that which is seduced, & seeke  
that is lost, and carefully provide for  
that which is strong, that I labor not  
in mine office negligently, nor ac- q Jer. 48. 10.  
complish the worke of thee my mai-  
ster with deceit.

O almighty God, whose dwelling  
is aboue the cloudes, which hast ap-  
pointed me a keeper and watchman  
for thy people, to forewarne the  
simple that they be not, through the r Ezec. 33. 2  
subtilty of vaine teachers, deceiued,  
seduced and made a pray, & spoile  
for the beastes of the field, make me s Ez. 34. 5  
so watchful & carefull ouer thy flock  
that couragiously I may withstande  
and beate away those rauening  
woluest, which teare and scatter thy : Mat. 7. 15  
flock, and by reproofing and refusing  
their

their heresies overcome false Prophets.

<sup>19</sup>  
" Math 10, 1

x Luk, 21, 15

y Esa, 50, 4

Giue me that vterance and wisdom, which none may resist or gainsay<sup>z</sup>.

z 1 Tim, 3, 16

a Gal. 6, 1

b 1 Tim, 5, 20

Grant me a learned and eloquent vterance to diuide thy word rightly and wisdom distinctly, and in right order to propose the same, and to be able and ready to admonish<sup>z</sup>, and to comfort the weake, and if any offend through weaknes<sup>a</sup> to win him vnto well doing by the spirit of meeknes: & modestly to rebuke such as may be recouered, but those which opely do sinne without blushing, to take vp before the cōgregation<sup>b</sup>, not regarding the person, that the rest by their example may feare and forsake their wickednes.

c Esa, 40, 39

d Esa, 58, 1

e Esa, 56, 10

O Sonne of God, our continual intercessor, which hast ordained me to bee a voice crying<sup>c</sup>, indue mee with the grace of thine holy Spirit, that I may exalt my voice like a trumpet<sup>d</sup>, & declare their wickednes vnto thy people, and neuer shew my selfe as a dumb dogge<sup>e</sup>, which cānot bark, so shal I not be partaker of their sinnes, nor guilty of their condemnation,  
neir

neither wilt thou require their blood  
at mine hands.

Wherefore againe and againe I be- <sup>Exer. 3, 18</sup>  
seech thee, assist me euermore that <sup>Exer. 33, 8</sup>  
through an open & bold reprehend-  
ing of their wickednes, I may deliuer  
my soule in the day of wrath, & teach  
thy waies vnto the wicked<sup>s</sup>, whereby  
the vngodly may repent.

Finaliy, so blesse me with thy fa- <sup>g p<sup>s</sup> 51, 13</sup>  
uor, that I may walke in thy feare, as  
it becommeth me, and be an exam-  
ple of good life vnto my flock<sup>b</sup>, least <sup>h 1 per, 5</sup>  
while I preach vnto others<sup>i</sup>, my selfe <sup>11 Cor, 9</sup>  
prooue a cast-away, that in no case, <sup>17</sup>  
through my wicked conuersation<sup>k</sup>, <sup>1 Rom, 2, 24</sup>  
I giue occasion to any man of blas-  
pheming thy word, and that in trou-  
bles & persecutions I faint not, but  
may suffer patiently the reproach of  
this world, & the manifold troubles  
that Satan stirreth vp to disquiet thy  
Church.

Grant also to as many as shall  
heare thy word, frō my mouth, that  
they may firmly with mee beleue  
the same, & be the followers of me<sup>l</sup>, <sup>11 Cor, 4, 16</sup>  
as I followe thee<sup>m</sup>, and haue confi- <sup>2 Thef, 3, 9</sup>  
deration of such as walke so, as be- <sup>11 Cor, 11, 1</sup>  
commeth Christians, that together  
we

we may continue in faith and patience, euen for thine owne sake, *Amen.*

**A Prayer for any hearer  
of Gods word.**



Giue thee most heartie thanks, O eternall God, Father of our Lord Iesu Christ, for that it hath pleased thee of thine vnspeakeable mercy and goodnes, in all ages continually to send into the world men wonderfull in thy gifts, & knowledge of thy will: to be renewers & speakers forth of thy truth.

<sup>a</sup>Mat 23. 34

<sup>b</sup>Eph. 4. 2, 12

Like thanks I ascribe vnto thy sacred maiestie, for allowing vs shepherds<sup>b</sup>, & preachers in these our daies for the gathering together of thy Church, out of all mankinde to the building of the body of Christ.

Humbly I beseech thee, gracious God, continue alway among vs thy pure word through thy Ministers, gather vnto thy selfe an euerlasting Congregation, and so instruct mine heart with thy spirit of truth, that vnfainedly I may assent to thy wholesome

some word, proue a liuely méber of thy body, & being incorporated into that society which both in this world doth sincerely confesse thee, and euermore extoll thine holy Name.

Keepe those Preachers which thou doest, and wilt giue in the certaine knowledge of thy blessed will, that they may frō time to time, both opē vnto vs thine intent concerning the repairing of mankind, the saluatiō & redemption of our soules, through thy free mercy, and so teach vs howe to liue in new obedience, and to abstaine from carnall desires<sup>e</sup>, which <sup>of pet. 2, 11</sup> fight against the soule.

Inspire thy ministers and Preachers of thy worde with thine holy Spirit, that they may vtter thy will purely as they haue receiued it from thine hands, retaining the forme of wholesome wordes<sup>d</sup>, and sounding <sup>d 1 Tim. 1, 13</sup> onely that doctrine which is vttered by thy Sonne out of thy bosome<sup>e</sup>: <sup>e 1ohn. 1, 18</sup> for otherwise departing from the order of faith, and the rule of thy word they will greatly obscure the light of thy doctrine, and obtrude vpon vs the vanity of their owne inuentions wherefore let them speake thy word  
not



7 2 Cor, 4, 3 not deceitfully<sup>f</sup>, but sincerely, euen as  
from thee, and in thy sight.

Grant also, that by transforming  
thy ministry into pollicy they lord  
21 per, 5, 3 not ouer thine elects, neither con-  
tend about superiority & primacy in  
thy Church, but only seeke the glo-  
ry of thy name, & the saluation both  
of themselves and vs.

Giue the liberty of speech boldly<sup>h</sup>  
without feare to blame & rebuke all  
5 Eph, 6 19 false doctrine, blasphemous supersti-  
tion, and abuses in thy Church.

Open vnto them the doore of vtter-  
12 Col, 4, 3 rance<sup>i</sup>, that they may speake the mi-  
steries of Christ, & manifest them as  
they ought to do, so shal their do-  
ings be profitable vnto the godly.

Assist them also with thine especial  
grace, that they disgrace not their  
4 1 Tim, 3 doctrine by impurity of life, but let  
2, 3, 4, &c, their conuersation answer vnto the  
doctrine which they teach & preach

Especially for the Shepheard of my  
soule, from whose mouth I learn thy  
blessed wil, I heartily pray, that thou  
wilt keepe him in religion, sincere  
and pure from enormous offences in  
outwarde conuersation, indue him  
with a long and healthful life if it be  
thy

thy good pleasure that many a good day and yeare he may continue in preaching the gladsome voice of thy gracious Gospel among vs, without contention and strife.

And O Son of God, which art the Lord of all the flock<sup>l</sup>, worke thou effectually by thy Preachers, speake thou within vs to our hearts the blessed will of thine eternal Father, and confirme thy doctrine in our minds by thine holy Spirit.

1 2 pet. 5. 4.

Grant that we may truly know & discern the same from the howling of wolues, and from the enchanted fogs of seducing hirelings<sup>m</sup>, & grant that wee may knowe thee<sup>n</sup>, euen as thou knowest thine heauenly Father & walke religiously and righteously in thy sight, shewing our selues to be that holy seede which praiseth thy name for euermore.

<sup>m</sup> Ioh. 10. 12

<sup>n</sup> Ioh. 17. 25

Come holy spirit, open mine heart & eares that I may conceiue the profite of thy wholesome doctrine, and the sweet comfort reuealed in thine holy word, by the preaching of the Gospel.

O Lord I acknowledge with teares my sluggishnesse, and carelesnesse in

P seeking

seeking thy truth, and bewaile the wretched coldnesse and hardnesse of mine heart, beseeching thee to indue mee with an vnfeigned longing and with an ardent desire of holie Sermons.

Grant that in this life I may worship the feet of the preachers of peace and reuerence the true dispēters of thy mysteries, thy faithfull ministers with double honour<sup>o</sup>, and none otherwise to obey their godly sermons than I would if a voice should sound from the heauens.

Let me not for the blemishes and imperfētiōs of some particular men, vnreuerētly conceiue of thine whole ministerie.

Works also within me, that despising thy word<sup>p</sup>, deliuered vnto vs, I neuer seeke after strange reuelations or violent rauishings both besides, and contrary to thy word, but bearing alwaies in minde the order which thou hast appointed, constantly embrace thy worde manifested in the Church.

Finally impart such grace vppon vs, that we may imitate and followe the good workes of holy men<sup>n</sup>, casting

ing of the olden man, by putting on  
the new, which is created after God  
in righteousness and true holiness,  
*Amen.*

A Prayer for a Prince  
or magistrate.

**B**lessed art thou, Lorde  
God of Sabbaoth. For to  
thee appertineth al mag  
nificence, and power, and  
glory, to thee belongeth all honour  
and authority.

For whatsoever is either in the hea  
uens above, or in the earth beneath,  
it is thine. Thine, O Lord, is the  
kingdome, thou art above all Prin  
ces and Kings. Riches are thine,  
glory is thine, and thou art Lorde o  
uer all. In thee remaineth vertue, &  
power, greatnes and gouernment.

O God of my fathers<sup>1</sup>, and Lord  
of mercy, which hast made all things  
by thy word, & by thy wilddome ap  
pointed man to rule the creatures  
which thou hast made, & to gouerne  
the world with equity and iustice, I  
praise thee, and extoll thy glorious

<sup>4</sup> Wisd. 9. 1

2

3

P 2

name

name for appointing me thy seruante  
*b* 1 King. 3. 7 <sup>b</sup> to rule & gouerne this thy people  
 committed vnto my charge.

Now therfore gracious Lord, fauorably behold me, that I may treade the path of truth, righteousness and sincerity of heart in thy sight.

*c* Est. 12. 3. Let me not abuse mine authority<sup>c</sup>, but gouerne with lenity and gentlenes the people vnder me, that liuing a godly and honest life, mankinde may enioy their desired peace.

Giue therfore vnto thy seruante an heart desirous of instructions, that I may iudge the people, and discern betweene good and euill<sup>d</sup>, & neither declining to the right hand, or to the left, stoutly and valiantly maintaine the cause of the righteous,

Grant me counsell and assistance to do such things as are gratful vnto thee, good for thy Church, and profitable for my people, and common weale.

*e* Wisd. 9. 4,  
*a* Chr. 1. 10  
*f* Wisd. 9. 5  
*pl.* 1. 16. 16,

Giue me thy wisdom<sup>e</sup>, and reiect me not from my children: For I thy seruante and son of thine handmaide, am a fraile man, of a short time and full weake in the vnderstanding of iudgment of thy lawes.

Thou



Thou hast chosen mee <sup>g</sup> a gouernor of thy people, and a iudge of thy sonnes and daughters, send me therefore wisdome <sup>h</sup> from the sacred heauens, and from the seate of thy magnificence, that it may be with mee, and labour with me, whereby I may perceiue what is acceptable in thine eyes, and learne that I haue no power of my selfe but from thee <sup>i</sup>, which art almightie, and raignest ouer the kingdomes of men, giuen them at thy pleasure <sup>k</sup>.

<sup>g</sup> Wisd. 9, 7  
<sup>i</sup> Chro. 28, 5  
<sup>2</sup> Chro. 1, 9  
<sup>h</sup> Wisd. 9, 10

<sup>i</sup> Ro. 13, 1, 2  
Wisdom. 6, 3

<sup>k</sup> Dan. 4, 14  
<sup>l</sup> Sir. 10. 15

Graunt that I neuer conceiue proudly of my selfe, but may receiue in patience the discipline of thy law.

Make me wise & circumspect that I neither offer iniury to any man, neither suffer any to be iniured, so that equity may be maintained, & iustice among men preserued <sup>m</sup>.

<sup>m</sup> ps. 72, 1, 2

Let me at no time vnder the shew & colour of equity vpholde or countenance a wicked cause, neither yet without sufficient examination and tryall of both parties, giue sentence against any.

Allow me such counsaillours, gouernors, & ouerseers, as are of cou-

Ex. 18. 21

rage<sup>n</sup>, and feare GOD, deale vprightly, and hate couetousnesse, that by them the burthen, charge & care which I sustaine, may be somewhat lightened.

Deut. 1. 13

Endue both me and them, with thine holy spirit, that with earnest study and watchfull minds, we may discern between matters<sup>o</sup>, that no man through our negligence haue the ouerthrow in a righteous cause, but that sentence be rightly pronounced betweene a man and his brother, and a stranger without respect of any person <sup>P</sup> in iudgment.

Deut. 1. 17

Leuit. 19. 15

prou. 24. 23

Let vs heare as well the little as the great, and feare no man, because the iudgment is thine, which standest in the company of Iudges, and among the Gods<sup>n</sup> thou playest the iudge: for the iudgment is not of man<sup>r</sup> but of the Lorde, and whatsoeuer wee shall iudge it will come vpon vs.

psa. 82. 7

1 Ch. 19. 9

Wherefore let thy feare bee with vs<sup>t</sup>, that wee may do all things with care & circumspection, that we proue not children in vnderstanding, neither giue our selues to drunkennesse and bellicheere<sup>n</sup>, but eate our meate in due season, and that for strength, not

Isa. 10. 22

Esa. 34

Eccl. 10. 7

not for drunkenesse.

For thou wilt make earnest and diligent inquirie of all our workes <sup>x</sup>, <sup>x</sup> Wis. 6. 3  
 & search all our cogitations, because we are thy seruants and depuries to gouerne men of a very short life, & <sup>y</sup> Eccle. 10. 11  
 he which is to day a king <sup>y</sup> to morow <sup>z</sup> Psal. 82. 7  
 may be dead: For we be all mortal<sup>z</sup>, and subiect to one and the same corruption.

Besides, an horrible iudgment is nigh for such as walke not after the will of thee <sup>a</sup>, our God, For he that <sup>a</sup> Wis. 6. 4, 6-7  
 is most low, shall find mercy, but the mighty shall be mightely tormented.  
 For thou which art the Lord ouer all <sup>b</sup> Deu. 10. 11  
 regardest not the person of any <sup>b</sup>, nei<sup>r</sup> <sup>2</sup> Chr. 19. 7  
 ther dost thou feare the greatnes of <sup>a</sup> Acts. 10. 34  
 the mighty. Because as well the great <sup>Rom</sup> 2. 11  
 as the small are the workmanship of <sup>Galat</sup> 2. 11  
 thine hands, thy care is equall ouer <sup>1</sup> Pet. 1. 27  
 all, and giuest to godly Princes eternall happines, which art the iudge both of the quicke and the dead <sup>L</sup>  
 uing and raigning with thy Sonne  
 in the vnity of the Spirit,  
 a God for euermore,

*Amen.*

# A prayer of Subiects for their Prince.

*a* Eccle. 10  
14, 15.



Almighty GOD,  
King of kings and  
Lord of Lords, in  
thine hande is all  
power both of hea-  
uen & earth <sup>a</sup>, thou  
confirmest kingdoms, & againe do-  
est alter them according to thy hea-  
uenly pleasure. &c.

This praier you shall finde  
afore pag. 7.

## A prayer for a mari- ed man.



God almightie, author  
and institutor of mari-  
mony, which in the cou-  
pling together of male  
and teinale doest offer vnto vs a  
cōsideration of the sacred and great  
mystery of the mariage of our Lord  
& sauour Christ, with his spouse the  
*a* Eph, 5. 23 Church <sup>a</sup>, and withall expresse the  
*2* Cor, 11. 3. most burning affection of thy sonne  
towards his beloued Spouse.

For he offered himselfe vpon the  
*b* Eph, 5. 25 altar of the crosse <sup>b</sup>, to sanctifie, and  
cleanse

cleanse her by the washing of water  
through the word, & make her glo- Eph. 5, 16.  
rious for himselfe, without spot, or 17  
wrinkle, or any such thing.

For euen as the husband by an inse-  
perable band of good will is bound  
to the wife, so that both prosperity &  
aduersity is common to them both,  
so is Christ coupled to his Church  
through suffering vpo his own flesh  
the punishment which was due vnto  
her, and by making vs with him fel-  
low heirs of eternall ioy, by couering  
our offences.

So that now there is no condéma-  
tion of them which are in Christ Je-  
sus, which walke not after the flesh  
but after the Spirit.

Whereby wee gather that man  
shoulde loue his wife<sup>d</sup>, euen as his d Rom. 8. 1  
owne body, for no man euer yet ha-  
red his owne flesh, howloeuver croo-  
ked, old, weake, leane, or deformed it Eph. 5. 28  
be, but so much the more carefully 29  
doth hide and couer these faults, by  
howe much they appeare the more  
deformed, yea he doth nourish and  
cherish that weake parte, euen as  
Christ doth loue his Church though  
foule and deformed with sin, which

P 5 casteth



casteth not her off though she seeme  
il fauoured, but healeth her griefes,  
dissembleth much, forgiueth and wi-  
peth away her offences.

I beseech thee O father, which art  
neither made nor begotten, marie  
me<sup>e</sup> for cuer vnto thy Sonne; mar-  
rie me vnto him in righteousness, and  
iudgment, in godlinesse and mercie;  
marie mee vnto him in faith, that  
I may truely knowe thee my Lorde  
and God, which wilt not the death  
of a sinner, but rather that he repent  
and liue.

O thou only begotten Sonne of  
God, ioine me I beseech thee, vnto  
thy body, that ingrafted in thee<sup>e</sup>, I  
may drawe from thee the iuyce of  
life, and of heauenly wisdom.

Defend me and thy whole Church  
against the rage of Sathan, the world  
and the flesh.

Loue, cherish, and comfort such as  
are ingrafted to thy flesh. Purge and  
wash me fro my sinnes, filthines<sup>b</sup>, &  
spots through thy great mercy and  
merits.

Decke me with thy gifts and good-  
nes, wash me with water<sup>i</sup>, and purge  
me with thy blood.

Annoint

Annoint me with thine oile of glad-  
nes<sup>k</sup>, put vpon me thy robes of righ-  
teousnes, & couer me with thy glori-  
ous purple, adorne me with the pre-  
cious stones of vertue, and place vp-  
on my head glory and honour, that  
all mine ornament may be inward,  
and that I may please thee, through  
hoping in thy mercy,

kp sal. 45. 7

13

For thou art mine husband which  
louest mee<sup>l</sup>, my God whome I wor-  
ship<sup>m</sup>, and the head whereunto I am  
subiect<sup>a</sup>.

1 Eph. 5. 23

1 Cor. 12. 3

m Phil. 2. 5

9

10

11

Rom. 14. 10

11

n Eph. 4. 15

16

o Hose. 2. 5

Giue me grace that I neuer delight  
in mine owne fairnes and so play the  
harlot<sup>o</sup>. following mine olde louers,  
which promise me bread and water,  
wooll, flaxe, oile and drinke.

O God the holy Ghost, which  
maintainest the loue of married folke  
within our breastes. I humbly be-  
seech thee. inflame the heate of  
chaste affection betweene all married  
folke.

Giue me wisdom discretely to  
dwell with my wife<sup>p</sup>, considering al-  
waies that naturally shee is weake,  
and for that cause I must beare with  
much foolishnes & swallowe vp ma-  
ny sorowes when I shall perceiue the  
weake-

p 1 pet. 3. 7

I Cor. 7. 3

weaknes of her affections,

And forasmuch as I am the head  
 of my wife <sup>a</sup>, giue mee grace with  
 iudgment godly both to instruct her  
 and to bring vp my family in the  
 knowledge and feare of thy name<sup>r</sup>.

<sup>4</sup>Eph. 5. 23.

<sup>1</sup>Cor. 11. 3.

<sup>7</sup>Ephesi, 4

Let me neither ouer nicely bring  
 them vp, nor too roughly intreate  
 them, but gently vse them, that they  
 may both continue in thy feare, and  
 yeeld me due obedience but especi-  
 ally hie godly in thine eies.

Blesse thou my wife, that she may  
 proue a sweet companion vnto me,  
 louing me vnainedly, fro the heart  
 without dissimulation, so that I may  
 safely trust in her<sup>r</sup>, and she may ren-  
 der vnto me good for good, not e-  
 uill for good-

<sup>1</sup>pro 31. 11

<sup>12</sup>. & <sup>31</sup>. 11

O God which art a chaste minde,  
 make mee with a chaste body and  
 pure affection to serue thee in chaste  
 matrimony and neuer with a wicked  
 eye, to beholde the wife of another  
 man, to lust after her<sup>r</sup>, neither yet  
 to forsake my proper bedde<sup>a</sup>, with  
 the losse of my soule.

<sup>1</sup>Mar. 5. 28.

<sup>4</sup>Ecclef, 23

<sup>vie</sup>. 16. 17

Drive away Sathan the mortale-  
 enemy to this thine ordinance, that  
 he sowe not contentions and draules  
 betweene

betweene vs.

Cut of all occasions of debate, and sinister suspitions, that so in a true conioyning together of mindes wee may in this worlde liue vertuoslie, and hereafter in the world to come raigne eternally according to thy word Amen.

*Read the prayer for wedded folks afore  
pag. 104.*

### A Prayer for Children.



Eternal and euerliuing  
G O D, Father of our  
Lorde Iesus Christ, ma-  
ker of heaven and earth  
which hast enioyned vnto vs chil-  
dren that with due obedience wee  
honour our parentes, which thing  
not onely true religion doth exact,  
but also naturall reason doth binde  
vs vnto.

Besides thou art maruailously de-  
lighted with such obedience of chil-  
dren towarde their parentes for thy  
Sonnes sake our Lord.

And that the more willingly wee  
may obey them, thou haste made a  
singular promise of long life vnto vs,  
And

*a Ex. 10, 13  
Deut 5, 16  
Mat, 15, 4*

*b Eph. 6, 1, 2.  
3  
Ec, 3, 4, 5, 6.*

And as the obedience of children which they owe & shew to their parents is exceedingly gratfull in thy sight: so contrariwise obstinacie and disobedience is most vsauerie, and displeaseth thee.

• Deut. 21. 18  
19, &c.

The which may be gathered by the horriblenes of punishment<sup>e</sup> which thou denouncest against stubborne, and disobedient children.

• Mat. 3. 17  
Luk. 3. 22

I beseech thee therefore most humbly even for thy sons sake, in whom onely thou delightest<sup>d</sup>, lighten the eyes of mine vnderstanding, that aboue all I may truely and sincerelie acknowledge thee my principall Father<sup>e</sup>, of whom all the family both in heauen and earth is named, and in true inuocation, and thanksgiuing obey, and in true holines, and righteousness, serue thee my God, and heauenly Father, from whom I draw vitall breath<sup>f</sup>, my soule and bodie, with all the faculties, and power that I haue.

• Act. 5. 9

For which cause I am bound rather to obey thee my maker<sup>g</sup> than men, and to be occupied in those thinges which belonge to thee my Father which art in heauen<sup>h</sup>, and cheerfully

• Luk. 2. 49



to go about that which thou hast enioined me.

Secondly giue me grace to honor mine earthly parents indeede, and worde<sup>i</sup>, in all patience, and neuer to be a cause of their sorowe, and grieſe of minde. i Eccle. 3. 9.

And when their vnderstanding ſhal faile through age<sup>k</sup>, be it far from me that I doe either diſdaine or deride them, albeit I am beautified with neuer ſo excellent gifts of nature, but make me to beare with the weaknes of their age, as I am bounde both by thy word, and in conſcience to do, ſo ſhall I be bleſſed. k Ec. 3. 14  
15  
l Ec. 3. 16, 6

For he which honoureth his parents ſhall haue ioy of his owne children, and when he maketh his praier he ſhall be heard.

O Lorde, forgive thou my ſinnes whereby I haue offended my louing parents.

O remember not the ſinnes of my youth<sup>m</sup>, nor my rebellions, but according to thy mercie remember thou me, euen for thy goodnes ſake, O Lord. m pſal. 15, 7

Let the example of thy Sonne my Sauour Chriſt, which in his childhood

¶ Luk, 2. 5: hood was obediēt vnto his parents  
be depainted & fixed alwaies in my  
mind, the better to obey them which  
begat and haue brought me vp, &  
to relieue them being weake either  
through age or sicknes,

¶ Eccle. 3. 17. For he which forsaketh his father  
shall come to shame, & he that an-  
greth his mother is curst of God,

Likewise let it please thee to give  
me a willing heart to obey my tea-  
chers, and betters, and to omit no  
part of duty and reuerence which I  
owe, so that I may alwaies declare  
my selfe to be a decliner from euill,  
and a doer of good, a seeker of peace  
and a follower of the same.

¶ psal. 34. 14  
¶ 1 pet. 3. 13

O Christ Iesus, which hast given to  
weake yeeres the benefit of docility,  
give likewise to the towardnes of my  
nature the aide of thy grace, that I  
may learn good nurture, and liberall  
arts seruing to the aduancement of  
thy glory, whereby the more easily I  
maye attaine to the knoweledge of  
thee, whom to know is perfect hap-  
pines and felicity.

¶ Job. 3. 17

For thou art the fountaine, from  
whence all wisdom and vnderstan-  
ding proceedeth, without whom all  
our

¶ Ecclel. 1. 1

¶ prouer. 2. 6,

our studies lack good successe, wherefore at thy handes do I begge wisdom<sup>e</sup>, which haste giuen liberallie without reproching any man. James 15

Lighten thou mine vnderstanding with thy grace, that hauing learned the liberall artes, and the tongues, I may apply them to those ends whereunto they serue, that according to thy sacred infancy, I may profite as in yeeres so in wisdom and vertue, both afore thee and man<sup>e</sup>. Luke 2. 52

O God the Holy-ghost, purifie mine heart by a liuely faith, that I spend not my time in vaine pleasure cockering mine affections.

Extinguish in me the flames of doting and filthy loue, and let mee neuer serue the lust of the flesh like Horse & Mule<sup>e</sup>, which haue no vnderstanding. psa. 32. 9

Thine hande O Lorde hath made and fashioned me, O giue me vnderstanding that I may learne thy law, psa. 119. 73

I am small & of no reputation, yet will I neuer forget thy righteousness, For thy righteousness is perfect righteousness, and thy law is truth Amen. 141

Use the prayer for yong folke, which you shal find afore pag. 109. 142

*A Prayer against the Turke,  
or any other forraine  
Tyrants.*



Omnipotēt and eternall  
G O D, Father of our  
Lorde Iesus Christ, ma-  
ker and preseruer both of  
heauen and earth, together with  
thy coeternall Sonne, and the holie  
Ghoſt.

We haue ſinned<sup>a</sup>, O Lorde with  
psal. 91. 60. our fathers, we haue committed ini-  
quity, and done wickedly.

Therefore we openly confeſſe that  
by thy righteous iudgment wee are  
juſtly puniſhed, and rightly deſerue  
that barbarous and vngodly nations  
ſhould ſpoile vs of our goods ouer-  
throwe our ſchooles, Churches, and  
Common-weales, make vnmerciſull  
hauocke of the promiſcuous multi-  
tude, and carie miſerable men from  
the ſweete boſomes of their deere  
friends into a ſlauey more greiuous  
than death.

O God it is thou which repellſt  
vs yea thou doſt confound vs before  
b Plal. 44. 9 the nations for our ſinnes<sup>b</sup>, & goeſt  
not

against Turke and forraine Tyrants.

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not forth with our armies vnto the battell.

Thou makest vs to turne our backs vpon our enemies, so that they which hate vs spoile our goods.

Psal. 44. 19  
11, 2

Thou sufferest vs to be eaten vp like sheepe, and hast scattered vs among the heathen.

Thou sellest thy people for naught and takest no money for them.

Therefore be the heathen come in: to thine inheritance, thy holy temple haue they defiled, they haue destroyed our townes and houses, and brought the into an heap of stones.

psal. 76. 1. 3  
3. 4

The dead bodies of thy seruantes haue they giuen to be meat for fouls of the aire, and the flesh of thy saints vnto the beasts of the land.

Their blood haue they shed like waters on euery side, and there was no man to bury them.

We are become an open shame to our enemies, a very scorn & by-word vnto them that are round about vs.

Wherefore in these mischeuous wars, and in the midst of our fatall punishmēts, we flie vnto thee saying<sup>d</sup>, Help vs, O God of our saluation, for the glory of thy name, O deliuer

psal. 79. 6

vs,



vs, and be mercifull vnto our finnes  
for thy name sake.

pl. 103, 10.

f  
pla, 79 8

O deale not with vs after our sinnes,  
neither reward vs after our iniquities

Remember not against vs our former  
sinnes, but let thy tender mercy pre-  
uent vs for we are in great misery.

3 pfa. 25. 18.

19.

Looke vpon our affliction & trauel  
& and forgiue all our sinnes,

Behold our enemies for they are ma-  
ny, & they hate vs with cruel hatred.

h pfa. 85. 2

Thou which hast forgiuen the ini-  
quities of thy people<sup>h</sup>, & couered all  
3 their sinnes, & hast withdrawn al thine  
anger, & turned back from the fier-  
4 nesse of thy wrath, turne vs we hum-  
bly beseech thee ô God our Sauour  
& remoue away thy displeasure, that  
in true repentance wee may please  
thee for thy Son his sake. Wilt thou  
be displeased with vs for euer, & wilt  
thou prolong thy wrath from one  
5 generation to another?

h pfa. 79. 1

O let the sorowfull sighing of thy  
prisoners come befor thee, according  
to the greatnes of thy power preserve  
those which are appointed to die.

& pfa. 79. 6.  
Ier. 10. 25. 10

Poure out thine indignation vpon  
the heathen<sup>k</sup> that knowe thee not,  
and vpon the kingdomes which call  
not

not vpon thy name, that all nations  
may knowe the vengeance of the  
bloud of thy seruants that is shed.

Consider the mortal threatnings  
of our enemies, that they may bee  
hindred from exercising their tiran-  
ny vpon vs, saying triumphantlie,  
Where is now their God?

Keep from our neckes the grieuous yoke of Antichristian bondage, & re-  
presse the furiousnes of all Tirants,  
which labour to spoile and make ha-  
uocke of thy Church, to abolish true  
doctrine, praiers, and pure religion,  
and to bringe in idolatry, errors, and  
and blasphemous ceremonies.

Defend our Churches, policies &  
dwelling places.

Suffer not our towns to be reduced  
into dens for tyrants, & other blou-  
dy nations, which hate both thee, &  
vs extreemly.

Arme the right arme of our grati-  
ous King and his Nobles that they  
may fight for our lawes, lues, and  
liberties.

*1 pl. 144.1*

Teach their handes to fight, and  
their fingers to battell, increase in  
them an inuincible courage of mind  
that inflamed through the zeale of  
thy

thy religion, they may valiantly withstand their, euen thine enemies.

*mpsa. 33. 16*  
*17*

*1 Mach. 3*  
*verse 19*  
*• pfa. 76, 6. 12*

Guide thou the handes of such as fight in the cause of religiō, & grant them happy successe ouer all their enemies. For a King is not saued by the multitude of an host<sup>m</sup>, neither is the mightie man deliuered by great strength, but the victory commeth from heauen<sup>n</sup>.

At thy rebuke O Lorde, both the chariot and horse, are cast asleepe<sup>o</sup>.

Thou wilt take away the courage of Princes, and art terrible to the Kings of the earth.

*p pfa. 60. 11*  
*12*

O be thou our help in trouble, for vaine is the helpe of man. Through thee we shall do valiantly, for thou wilt treade our enemies vnder our feet, and make them come to naught through our Lorde Iesus Christ, *Amen.*

*A prayer to bee saide in the time of the plague, sicknes and mortality.*



*a Dan. 9. 4*  
*Nchem. 1. 5*  
*Deut. 5. 10*

Lord our God, great & feareful art thou<sup>d</sup>, keeping couenant & mercie with them that loue thee and

and keep thy commandement.

We haue sinned O Lord<sup>b</sup>, & haue <sup>b Dan. 9, 6</sup>  
committed iniquity, wee haue done <sup>Baruc. 1, 17</sup>  
wickedly, yea we haue rebelled and  
haue departed from thy precepts, &  
from thy iudgments we haue not o-  
beyed thy seruants<sup>c</sup>, the Prophets, <sup>c Dan. 9, 6</sup>  
which spake in thy name to our kings  
and Princes, to our forefathers, and  
to all the people of the land.

O Lord righteousness belongeth  
vnto thee, but vnto vs open shame  
and confusion, as it is come to passe  
this day by the plague and sicknesse  
raining among vs, & among all the  
dwellers of this land, because of the  
sinnes which we haue doone against  
thee.

Vnto thee O Lord & God pertains  
eth compassion & forgiveness, though  
we haue rebelled against thee.

We haue not obeyed thy voice to  
walke in thy lawes which thou hast  
laid before vs.

We haue hitherto despised thy di-  
uine word<sup>d</sup>, yea, wee haue loathed  
preaching, and haue loosed the bri-  
dle to all beastlines of desires.

Therefore the curse & oath which  
is written in the lawe of Moses thy  
scr<sup>v</sup>

<sup>d</sup> Leu. 26. 15.  
Baruc. 2. 10  
<sup>e</sup> Dan. 9. 12  
Leu. 26. 16.  
&c.  
Deut. 26. 21  
Ex. 9. 9. &c

seruant is powred vpon vs, and we, through the plague, & corrupt aires, with burning feauers, and grieuous sicknesse are lamentably consumed euery day.

*f Deut. 28.* Yea in our knees f & legs are we  
 15. smitten with most loathsome botches, and those incureable from the sole of the foote vnto the top of the head.

58

59

60

61

Because we repent not, neither obserue all the words written in thy law, nor feare thy glorious & dreadfull Name, thou doest, according to thy threatnings afore-told, encrease our plagues, and the plagues of our seed: thou sendest great plagues, and of long continuance, euill sicknesse and of long durance, thou bringest vpon vs incureable diseases, al maner of sicknes, and all kinds of plagues, besides those written in the booke of the Law.

*g Baruch. 2.* All these plagues, according to thy word g, are come vpon vs, yet haue we not prayed vnto thee, our Lord, that we might euery man turn from his vngodly wayes.

Therefore hast thou bene watchfull in punishing vs, and in bringing these



these euils vpon vs. Thou art righteous O Lord, and true is thy iudgment.

*psalm. 119*

O God, Father of our Lorde Iesu Christ, thou hast got thee a glorious name, as may appeare this day<sup>h</sup>.

O Lord our God, we haue sinned, we haue done wickedly, we haue behaved our selues vngodly, in all thine ordinances. Turne thy wrath from vs we beseech thee, for we are but a fewe left in this place.

O Lord God, which hast promised, that when either pestilence is among vs<sup>i</sup>, or the aire infected, or any other plague or sicknesse is hore, thou wilt heare the prayers & grant the requests of any man among the people, praying from the bottome of his heart, acknowledging his sinnes vnfaignedly, and lifting vp his hands vnto thee, through Iesus Christ before the throne of grace<sup>k</sup>.

*1 King. 8. 37*

*38. & c.*

*2 Chr. 6. 28*

*29*

*2 Chr. 20. 5.*

Be thou mercifull, giue vnto euery man according to all his petitions. For thou alone knowest the heartes of all the children of men.

*2 Heb. 4. 16.*

*1 Ki. 8. 9*

Heare thou, our praiers and petitions, and deliuer vs from this contagious and deadly pestilence.

Q

Com<sup>ms</sup>

*ms 1 Samuel.* Command thine Angell which stri-  
*24.16* keth vs, to put vp his sword into the  
*1 Chr. 21.15* sheath<sup>m</sup>, that he strike vs not to our  
 finall and viter destruction, proceed  
 not in thy wrath, sp are vs frō death  
 and bring not our end by the plague.

Let the heauens be mild, and our  
 dwelling places healthfull, least the  
*2 Psal. 78. 50* aire being infected<sup>n</sup>, poure downe  
 the contagion thereof vpon vs to our  
 destruction.

verse 16.

*or 1 Chr. 21. 15*

*1 Mar. 2. 15*

O Lord turne away thine hand it is  
 sufficient<sup>o</sup>, let now thine hand cease,  
 16 that all the earth may knowe<sup>p</sup> how  
 that thou Lord art our God, & that  
 17 we do call vpon thy name.

© Lord looke downe from thine  
 holy house vpon vs, and thinke vpon  
 vs, incline thine eare and heare vs.

18 Open thine eies and beholde the  
 affliction and mortality of thy peo-  
 ple. For the dead which are in the  
 graues, and whose soules are not out  
 of their bodies, giue to thee neither  
 praise nor righteousness, but the soule  
 that is vexed for the multitude of her  
 sinnes, which goeth on heauily and  
 weakely, whole eies begin to faile,  
 yea the hungry soule is it that alcri-  
 beth due praise and righteousness vnto  
 to

to thee O Lord.

For we poure out our prayers be<sup>19</sup>  
fore thee, and require mercy in thy  
fight, O Lord our God, not for any  
worthines either of our owne or of  
our fathers<sup>1</sup>, but in the name of thy  
sonne Iesus Christ in whom thou art  
well pleased<sup>2</sup>, we beseech thee, be<sup>3</sup>  
mercifull vnto vs & helpe vs in this  
necessity.

q Matth. 39

2 Matth. 3. 17

Matth. 17. 3

Turne thee againe<sup>1</sup>, O Lord at the  
last, and be merciful to thy seruants,  
that this poisoned infection may be  
taken from vs.

spis. 90. 13

Norwithstanding if it be thy plea-  
sure to visit our offences with the rod  
<sup>2</sup>, thy blessed will be done<sup>3</sup>, & giue  
vs grace to beare thy fatherly corre-  
ction laid vpon vs patiently<sup>4</sup>, reme-  
bring alwaies that wee are chasten-  
ed of thee our Lorde in this worlde,

1 spis. 90. 23

2 Math. 6. 10

Luke. 11. 2

3 pro. 3. 11

Heb. 12 6

that we be not condemned with  
the reprobate in the  
world to come.

1 Co. 11 23

Amen.

*A prayer for the sicke, you shall  
finde afore pag. 148.*

Q2

A

*A Prayer to auoide both raging  
tempests and vnseasonable  
weather.*



Most wise and mightie  
God, thou art a glorious  
King in all the world, thy  
wonderfull maiestie doth  
shine and is knowne also by raine,  
thundering and lightning, and other  
meicors ingendred in the aire, thy  
throne is among the cloudes, thou  
hast made darknes thy secret place,  
and thy pavilion about thee euen  
darknes of water, and cloudes of the  
aire.

a psal, 8, 11

12

At the brightnes of thy presence,  
the cloudes do passe away, so do the  
hailestones and fiery coales.

13

Thou doest thunder from the hea-  
uens, and giuest thy voice hailstones  
and coales of fire.

14

Thou sendest thy arrowes & scar-  
terest them, thou increasest lightning  
and destroyest them.

b psal, 77, 13.

14

Who is so great a God<sup>b</sup>, as thou  
our God? Thou art the God which  
doest wonders, and declarest thy po-  
wer, among the nations.

Thou

Thou redeemest thy people with <sup>15</sup>  
thine arme.

The waters sawe thee, and were <sup>16</sup>  
afraid, yea the depths trembled.

The cloudes powred out water, <sup>17</sup>  
the aire thundred, and thine arrowes  
went abroad.

The voice of thy thunder was <sup>18</sup>  
heard round about, the lightnings  
lightned the world, the earth trem-  
bled and shooke.

The foundation of the earth were  
discouered at thy rebuke, O Lord, <sup>psal. 18. 15</sup>  
at the blasting of the breath of thy  
nostrils

Therefore shall the very heauens  
extoll thy wonderous workes<sup>d</sup>, and <sup>psal. 89. 5</sup>  
the Saints set forth thy truth in the  
congregation of thy Saints.

For who is equal to thee in heauen, <sup>6</sup>  
and who is like thee among the sons  
of the Gods?

Thou art very terrible in the asse. <sup>7</sup>  
bly of the Saints, and to be reueren-  
ced about all that are about thee.

O Lord God of hosts, who is like <sup>8</sup>  
vnto thee? which art a mighty Lord  
and thy truth is about thee.

Thou rulest the raging of the <sup>9</sup>  
sea, thou stillest the waues there.



of, when they arise.

Thou only art of power to resolute into vapours the drops of the sea by the heate of the Sunne, thou takest the same vp being turned into aierie substance, and againe turnest it into meere water, and makest it to come powting downe vpon the face of the earth.

¶ Psa. 135. 6

Whatsoever thou wilt thou doest in heauen and in earth, and in the sea, and in all deepe places.

With thy power thou madeest the earth, with thy wisdom thou hast established the worlde, and with thy discretiō stretched out the heauens.

As soone as thou lettest thy voyce be heard, the waters in the aire waxe fierce, thou drawest vp the cloudes from the endes of the earth, thou turnest the lightning into raine, and bringest forth the winde out of thy treasures.

¶ Psa. 147. 8

Thou courest the beaueus with cloudes, and preparest raine for the earth, thou makest the grasse to growe vpon the mountains, and prouidest hearbes for the vse of man, thou giuest to beasts their foode and to the yong Rauens that cry.

Behold

Behold so great art thou<sup>h</sup>, that thou passest our knowledge, neither can<sup>b</sup> the number of thy yeares be searched out. When thou restrainest the droppes of water, the raine powreth downe by the vapours thereof, and falleth abundantly vpon man.

Thou bringest forth the winds out of thy treasures<sup>i</sup>, that is, from the secret places where thou diddest hide them in great abundance, that they might be ready at thy commandment, and come forth when thou thinkest good.

Thou makest the cloudes to labor to giue water to the earth<sup>k</sup>, and scatterest the cloud of thy light.

Thou turnest it about by thy government, that they may do whatsoever thou commandest them vpon the whole world.

O God mine heart is troubled very sore, when I behold the immoderate showers, and heare the terrible thunder, yea, it forsaketh his place, when I heare the noise of thy voice and the speech proceeding from thy mouth.

O God which rulest heauen and earth, I most humbly beseech thee,

Q4      merci.

mercifully to driue away, or at least to mitigate these mighty streames, and most raging tempests.

Restraine thy thunderbolts, & thy fiery darts that they hurt vs not.

Keep vs and our neasts, that we perish not through lightnings, nor be destroyed by thy thunder claps.

Protect our houses and vs, that we be neither consumed by the fiery meteors, nor be drowned by any sudden flood.

O mercifull God, raine not I beseech thee hailstones vpon the face of the earth, neither strike such as are  
 ¶ Exo. 2. 22  
 25 in the field, bee they man or beast!

Strike not thou therewith all the hearbes of the field, neither breake  
 ¶ psal. 125. 3 thou gracious Lord, the trees of our land<sup>m</sup>.

Destroy not our corne with hail-  
 ¶ ps. 78. 44 stones, nor with hailestones smite  
 49 thou our cattell<sup>n</sup>, and deliuer our flocks from the thunderbolt.

Cast not the fiercenes of thy wrath anger, and displeasure vpon vs.

Giue vs not hailestones for raine o, neither flames of fire in our lande;  
 ¶ psal. 105. 32  
 Iere. 51. 16. but of thy mercy conuert the thunder into gentle raine, wherby it may  
 bring

bring out fruite abundantly<sup>p</sup>.

ppsal. 145. 6

Send not among vs either vntime-  
ly or vntemperate showers, which  
be either noisome to the fruit, and  
bring the mildewe<sup>a</sup>, or destroy the<sup>a</sup> 1 Ki. 8. 37  
corne.

Restraine in like sort the windes  
and violent tempests, that they bring  
none hurt either to vs or our goods,  
euen for Christ his sake, our Lorde  
and sauour Amen.

*A Prayer for waifaring men  
and Trauailers.*



Almightie, eternall  
and liuing God,  
Father of our Lord  
Iesu Christ, I thank  
thee with mine  
whole heart, for  
sending of thine infinit and vnspeak-  
able goodnesse to man: warde thine  
only sonne into this world to suffer  
on our behalfe, all the miseries of  
this life<sup>a</sup>, which in the state of ex-  
treame basenes trauailing from one<sup>a</sup> Elai. 53. 3.  
Region to another, to preach the<sup>a</sup> 4. 5 6  
Gospell of thy kingdome, suffered  
no doubtr, the sundry infirmities of

our mortall bodie.

For passing through Samaria he was weary by reason of trauaile, and rested himselfe on Iacobs well<sup>b</sup>.

<sup>c</sup> Heb. 2. 17.

<sup>d</sup> Heb. 4. 15

In all things he was like vnto vs. For we haue not an high Priest<sup>d</sup>, which cannot bee touched with the feeling of our infirmities, but was in all things tempted like as we are, and yet without sinne.

<sup>e</sup> Col. 3. 17

In his name I take my iourney whose will it is that whatsoeuer wee do either<sup>e</sup> in word or deed, we shold do it in the name of our Lorde and Sauour Christ, giuing thanks vnto thee our God & Father through him.

<sup>f</sup> Act. 10. 38

For his sake which went about dooing good<sup>f</sup>, and healing all that were oppressed of Sathan, I beseech thee giue thine holy Angels charge to keepe me in all my waies, and to guide me to and fro in my iourney, euen as Tobie the yonger was guided of the Angell Raphael vnto Gabael habiting in Rages a citie of the Medes.

<sup>g</sup> Psa. 91. 11  
Match. 4. 6

<sup>h</sup> Tob. 5. 5.

<sup>i</sup> Psa. 18. 32

Guide me with strength<sup>i</sup> & courage, and direct my steppes in the course of my iourney, that I wander not



not out of the right way into bywaies  
neither cast my selfe into dangers.

And theretore holy father, be thou  
the director of my waies, & keep me  
out of the clawes of spoilers.

Saue mee from the deuouring  
iawes of sauage beastes, compasse me  
about with thine heauenly protecti-  
on that I fall not into any euils, ei-  
of soule or body.

Be thou vnto me a faithfull cōpa-  
nion, as thou wast to Iacob the Pa-  
triach<sup>k</sup> trauailing into Mesopotami-  
a, and descending into Egypt<sup>l</sup>.

<sup>k</sup> Gen. 28. 15

<sup>l</sup> Gen. 46. 4.

Likewise as thou didest leade the  
children of Israel through the redde  
sea<sup>m</sup>, & through the vncomfortable  
wildernes<sup>n</sup>, going before thē by day  
in a pillar of a cloude<sup>o</sup>, and by night  
in a pillar of fire<sup>p</sup> to lighten them in  
the way that they went, vouchsafe to  
accompany, gouerne, and direct me  
in this my iourney.

<sup>m</sup> Ex. 14. 22

<sup>n</sup> Deut. 1. 2

<sup>o</sup> Ex. 13. 21

<sup>p</sup> Nehe. 2. 12

Shewe mee also such fauour that  
wheresoeuer I go, I may finde godly  
men which may entertaine, lodge,  
and courteously intreate mee <sup>q</sup> least  
otherwise I fall into perils, and be in-  
iured of the wicked.

<sup>q</sup> Mat. 25. 13

Esay. 58. 7

Be thou with me night and day,  
that

that no hurt light vpon me. Protect  
me both against the iniury of colde,  
r Ge 31.40 and the vehemencie of heat<sup>r</sup>, and  
from all enemies deliuer me.

f Ge, 28. 10. O Lord giue me bread to eate<sup>t</sup>,  
and cloathes to put on.

And as the wise men<sup>t</sup>, by the direc-  
3 Math. 2. 1 tion of a starre in the East, came ioy-  
fully into Iury, and afterward being  
admonished in a dreame so to do, re-  
turned into their Country another  
way, so my busines being well finish-  
ed bring me home againe in safety,  
that I may praise thee my God and  
Lord, continually in the cōgregation  
of thy Saints.

2 p 1. 39. 12 O Lord heare my prayer<sup>n</sup>, & with  
Heb, 11. 13 mine cares consider my complaint,  
hold not thy peace at my teares. For  
I am a stranger in this world, as all  
x 1 Ch, 29. 15 my forefathers were, Our daies like a  
3 Heb. 11. 13 shadow vpon the earth<sup>x</sup>, do passe a-  
2 Ge 47. 9 way and continue not.

Wee are strangers, and wander  
out of our true cōtry<sup>v</sup>. For the daies  
of our pilgrimage are but short<sup>z</sup>, yet  
be they full of misery and trouble.

Giue me grace that I set not my  
4 Col 3. 1. 2 minde on this world<sup>a</sup>, but to lift vp  
mine eies vnto heauen and desire a  
better

better<sup>b</sup>, that is an heavenly country. <sup>b</sup> Heb. 11. 16

And as long as we are absent from the body<sup>c</sup>, let vs bee of a good courage, suffer vs not through feare to faint in afflictions, but firmelie to trust that shortly wee shall returne vnto thine habitation, and there inioy thy sight indeed, and euerlasting life, where thou with the Son & the holy Spirit, liuest and raigest one eternall God for euermore, Amen.

*A Prayer before the receiving of the holie Communion.*



Iesu Christ, holy and eternall God, I miserable man, and wretched sinner, acknowledge and confesse, that I am not worthy the least of all thy mercies<sup>a</sup>, & most unworthy to receiue thee vnder the roose of my soule, by participating of the most blessed body and bloud, for horrible and infinite are the finnes wherewith I am defiled.

Woe is mee Lord<sup>c</sup>, for I am a man of polluted lips, and dwell amonge people that haue vncleane lippes.

And

<sup>a</sup> Gen. 31. 10

<sup>b</sup> Mat. 8. 8.

Luke. 7. 6.

<sup>c</sup> E say 6. 5

And therefore the very entrailes of mine heart are trouled, & my bones do shake, because I finde my soule a most vnworthy guest for so heauenly a supper,

And yet againe mine heart is wonderfully lightned, whē I call to mind that thou the deare sonne of almighty God, camest not into this worlde to call the righteous<sup>d</sup>, but sinners to repētaunce, for they that be whole neede not the Physician, but they that are sicke.

Besides, I knowe right well, and constantly do belecue, that notwithstanding my filthinesse thou canst make mee worthie, which alone canst make that cleane, which is conceiued of vncleane seedes, and righteous men of sinners<sup>s</sup>, when thou forguest our sins of thy woo-  
red grace, thine holy Spirit being powred vpon vs.

Through which thy power and mercy, I beseech thee, graunt such grace vnto mee a sinner, that I may worthily<sup>h</sup> approach to this heauenly Sacrament, least otherwise by mine vnworthinesse, be made guilty of thy body and bloud, and so in steede of  
life

*d* Luk. 5. 32.  
*t* Tim. 1. 5  
*e* Mat. 9. 12

*f* Job. 14. 4.  
*g* pl. 51. 7. 8

*h* 1 Cor. 11. 27

*a* Cor. 11. 29

life receiue my iudgment and condemnation.

Giue grace therefore that afore I presume to come vnto the participation thereof, I may examine my selfe <sup>i</sup>, by calling my sinnes into minde, <sup>i</sup> 1 Cor. 11. 28 searching out my waies <sup>k</sup>, and by vn- <sup>2</sup> Cor. 13. 5 fained and hartie repentance, returning vnto thee my Lord, least otherwise by concealing my sinnes, with Iudas the Traytor, I eate the bread of the Lord against the Lorde <sup>l</sup>, and <sup>l</sup> Augustine by abusing thy gentlenesse <sup>m</sup>, heap vpon Iohn treatise. 59. vengeance vpon my selfe against the <sup>m</sup> Ro. 2. 4. 5. day of vengeance.

Make me to confesse my sinnes, and that with heauie sobbs, so thou <sup>n</sup> 1 Ioh. 1. 9 being a faithfull and iust God<sup>n</sup>, wilt pardon all mine offences, and cleanse me from my sinnes, & wilt not disdain to accept me into fauor when I do not refraine to acknowledge my wickednes.

Moreouer poure into mee a true and liuely faith, that I neuer mistrust thy word annexed to the Sacraments which promisseth vnto mankind the remission of sinnes.

For to eate or drinke, with the mouth onely, is to no purpose, but faith



faith must come therevnto, and apprehende the worde with the promises annexed. For they are the groundes and principles of the Sacrament.

So that whosoever giueth credite to these words, *Which was giuen and shed for you, in the remission of sinnes*, the same man hath that which is promised by them, namely, eternall life, and saluation. For where the remission of sins is, there likewise righteousness, life, and saluation is.

But he which doubteth of these words, he without doubt is an unworthy receiuer, & cometh vnprepared. For the doubting man neither eateth thy flesh spiritually, nor yet drinketh thy blood though carnally, and to our eies he seemeth to consume the sacrament of thy body and blood with his teeth and mouth but his damnation rather. Not because thy supper is poyson, but for that an euil man taketh a good thing naughtily.

Finally, also grant that receiuing this thy sacrament of the new Testament, I may put off according to the former conuersation, the old man, which

Mat. 26. 26  
Mark. 14. 22  
Luke. 22. 19  
1 Corin 11  
uerle. 24. &c.

p Augustine  
vpon Iohn,  
treauise. 26

which is corrupt according to the <sup>q Eph. 4. 22</sup>  
 lusts of error, and be renewed in the <sup>23</sup>  
 spirit of my minde, putting on the <sup>r 1 Col. 3. 10</sup>  
 new man<sup>r</sup>, which after God is crea- <sup>Eph. 4. 24</sup>  
 red in righteousness and holiness of  
 truth.

And albeit my nature be such, that  
 I cannot live without spots of wicked-  
 nes<sup>r</sup>, yet so bless me, that I may ne- <sup>f Augustine</sup>  
 ver offend willingly, but altogether <sup>concerning</sup>  
 depending vpon thy goodness, whose <sup>Ecclesi. in-</sup>  
 manner is to pardon the true peni- <sup>fra. Cap. 53</sup>  
 tent sinners, may boldly approach  
 to thine holy Supper.

Especially seeing we haue liberty  
 to enter into the holy place through  
 thy bloud<sup>r</sup>, by the newe and liuing  
 way which thou hast prepared for vs <sup>r Heb. 10. 19,</sup>  
 through the vaile, that is by thy flesh. <sup>20</sup>  
 And seeing we haue an high priest o-  
 uer the house of God, make vs to  
 drawe nigh with true hearts. in assur-  
 ance of faith sprinkled in our minds  
 from an euill conscience, and washed  
 in body with pure water, cause vs to <sup>Heb. 10. 23.</sup>  
 hold fast the profession of our hope, <sup>24</sup>  
 without wauering (for he is faithfull  
 that promised) and let vs consider  
 one of another, to prouoke vnto loue  
 and to good works, not forsaking the  
 assembly

assembly of the faithfull, as the manner of some is, but exhorting one another, & so much the more, as wee see the day approaching Amen.

A nother prayer before the  
*receiuing of the holy communion.*



41 Ti. 2. 5. 6

6 Ma. 26. 26

Mar. 1. 24

Luk. 12. 19

Christ the onely mediator betweene God and man<sup>a</sup>, which of thine ardent and vnspeakeable good will, tookest our flesh vpon thee, to become a sacrifice and ransom for al mankind, & for the better conceiuing of that thy benefite, diddest ordaine before thy painfull passion a perpetuall memorie of thy loue, & that by erecting a covenant of the newe Testament<sup>b</sup>, which testifieth of thy presence, merite, power, and mercie, washing away daily the the sinnes of beleeuers.

And the more effectually to commend the deepnes of this misterie, diddest ordaine the Sacrament in thy last supper, being euen alreadie to goe from thy Disciples vnto thy passion, the more deeply to fixe it in  
in

in our hearts that it neuer slip out of our mindes but dayly in faith, feare, and reuerence be recorded, and remaine according to thine holy institution, whole and perfect without adding or diminishing from the same.

For though it be but a mans Testament, yet if it be confirmed and *Gala. 3. 5* proved by the death of the Testator *Heb. 9. 15* no man diminisheth or addeth therunto.

Vnto thee doe I crie, O sonne of GOD, which art partaker of our fleshe; and bone of our bones, beseeching thee from the bottome of mine heart, that it would please thee to giue mee grace that with an earnest desire, and due reuerence I may couet to receiue thy supper, & therein thirstingly to seeke for the nourishment of my soule.

Remoue from my heart all leathing, contempt, and curiositie of phophane men, which set themselves against thee, & proudly despise this thine institution like vnto dogs, *descried Math. 7. 6* pissing holy things<sup>d</sup>, and vnto hogs, treading most precious pearles vnder their feet.

Lift

Lift vp my mind, that in feare and trembling, in faith & spirituall comfort, I may approach to the worthe receiuing of thy pretious body and blood, not as hypocrites doo, which hide and dissemble their sins, neither as Epicures, despising both thee and thine holy ordinance.

And therefore stirre vp in mee an vnfained desire of this heavenly nourishment, that from thee the bread of life <sup>John. 6, 35</sup>, and fountaine of saluation <sup>Eccle. 24, 24</sup>, may drawe vitall iuice to the quickning of my soule. <sup>1 John 4, 10</sup>

In which communion thou bestowest vpon beleeuers both the merits of thine obedience and passion, and also thine other benefites whatsoeuer.

Besides inwardly thou dost replenish vs with new and celestiall joy in quickning, comforting, teaching and gouerning vs, that so wee may haue and get our strength from thee, euen as the brâches draw their iuice & force to fructifie from the vine.

Lighten therefore the eies of mine heart, that I may knowe what thy hope is wherevnto wee are called, and what the riches of our glorious inheritance.



inheritance are in the Saints ; and what exceeding greatnes of thy power and mercy is hid in this supper: and howe vnſpeakable be the riches of the glory of this ſacrament whereby thou communicateſt to all, and each of thy faithfull, together with thy body and bloud, all the treasures of thine heauenly goods to be receiued by faith.

For thine holy & blessed mouth hath ſaid, I am the bread of life<sup>h</sup>, which came downe from heauen, he which commeth to me ſhall not hunger in any wiſe, and hee that beleeueth on me ſhall neuer thirſt, And the bread which I ſhal giue is my fleſh which I will giue for the life of the world.

<sup>b</sup> Ioh. 6. 35  
51

O moſt ſweete breade heale thou the palare of mine heart, that I may taſt the ſweetnes of thy loue, heale me of mine infirmities, that I delight in no fairenes beſides thee.

O moſt heauenly white bread, containing within thee all comfort, and the perfect ſweetneſſe of all ſa- Ambroſe  
uour, which doeſt alwaies reſreſh vs, let mine heart eate thee. & with thy pleaſant ſauour let all the bowels of my ſoule be replenished.

O

O thou bread of life, which camest  
downe from heauen, and giuest life  
to the worlde, come into mine heart  
and purge me from all filthinesse of  
the flesh and spirit, enter thou into  
my soule, heale & sanctifie mee both  
within and without.

Be thou the buckler, and perpetu-  
al defence of my soule and body, that  
I may come vnto thy kingdome the  
right way, where wee shall not deale  
with misteries, as in this worlde,  
but shall beholde thee face to face,  
when thou hast deliuered the King-  
dome to God the Father, and so  
God shall be all in all, Amen.

1 Cor. 15  
verse 24  
25

A thankesgiuing after the re-  
ceiuing of the holy communion.

Heb. 8.1



Iesu, high and eternall  
Priest<sup>a</sup>, sitting on the  
right hand of the throne  
of maiesty in the hea-  
uens, gouernor of the Saints.

Heb. 9.11

Thou art an high Priest of good  
things to come<sup>b</sup>, which by a grea-  
ter and more perfect Tabernacle,  
not made with handes, that is to say  
not of this building, neither by  
the

the bloud of Goates and calves, but by thine owne bloud diddest enter once into the holy place, and founde eternall redemption, when through the eternall spirite, thou offeredst thy selfe a pure sacrifice without spot to God, purging our consciences from dead workes, to serue the liuing God.

I yeelde thee heartie thanks for suffering vpon the altar of the crosse a most shamefull death for our sins, and that of thine owne accord, moued thereunto by a singular affectiō of good will towards vs.

I blesse thee for instituting this Sacrament of thy body and bloud, in remembrance of our euerlasting redemption, that at no time it might slip out of our mindes, to bee an holie signe and testimonie of thy perpetuall friendship and a seale of the confirmation of the newe and eternall couenant, which thou hast entered into with vs concerning the free remission and forgiuenesse of our sinnes.

I magnifie thee also with all reuerence of mind, forbidding vs miserable men and sinners both vnto the  
parti-

participatiō of thy most holy supper  
and also to the receiuing of all celestially  
riches, wherein thou bestowest  
and appliest particularly, to euery of  
vs, all the merits and good things  
which by thine obedience and death  
thou hast purchased on our behalfe,  
that we may become partners, and

*a* Rom, 5. 32. fellowe heires of eternall blessednesse.

O sacred banquet, wherein heavenly  
dainties are set afore vs, which re-  
uiue the soule, and thou Lambe of  
God, after a wonderful and mysticall  
maner giuest thy selfe to refresh the  
inward man,

*a* Ierom in  
his agonie,

We diminish thee not in eating  
thee<sup>b</sup>, but thou endurest whole per-  
petually. And although the visible  
signes are consumed, yet canst not  
thou be deuoured.

Thou art the meat of the soule, not  
of the body, and fatest our minde  
not our bellies.

Thou changeest the eater into thy  
selfe, and yet are not changed into  
the eater, as other corporall foode is  
changed commonly.

*c* 1 pet. 1. 4 So that we participate of the di-  
uine nature<sup>c</sup>, and thou no whit are  
altered

altered into our sinfull flesh.

I humbly beseech thee, Sonne of God, by thy most sacred blood shed for vs, giue me grace that participating of this visible sacrament, I may withall find and feele in mine heart the inuisible working of thine heauēly grace, which is contained in this misterie, that this supper may be, as some refreshing vnto my body, so a speciall medicine of my soule.

Quicken and raise vp in me by this blessed Sacrament a continuall remembrance of thy bitter passion, make me to retaine the same firmly and fresh in my minde, and shewe it forth, as an only and sufficient ran-  
st Cor. 11. 26  
 some of my redemption, vntill thou returnest.

Let mee neuer doubt of the forgiveness of my sinnes, which thou assurest me of, by thy body & blood, in thine holy couenants, concluded in  
g Math. 26. vers. 26. &c. Luk. 22. 19  
 thy last supper, by the breaking of bread, and giuing forth the cuppe to the chosen Disciples, and by them to as many as are incorporated into thy Church through Baptisme.

That as often as Sathan assaileth vs, with his deadly tentations, wee

R

may



may runne to this our Sanctuary, as  
it were to a strong anchor of de-  
fence, apprehending the promise ra-  
tified by the seale of this couenant,  
and neuer glue ouer in sight, but still  
be refreshed with new vertue from  
aboue, nor breake our hearts through  
the consideration of sundry misfor-  
tunes, which the vngratefull world,  
by the instinct of their Captaine the  
diuell, would bring vpon vs, but  
calling into minde thy death, in  
the which wee bee baptized<sup>h</sup>, may  
escape from all calamities.

<sup>h</sup> Rom. 6. 3

<sup>i</sup> Ro. 8. 35, 38

So that no tribulation<sup>i</sup>, nor an-  
guish, nor persecution, neither hun-  
ger, nor nakednes, neither perils nor  
sworde, neither death, nor life, may  
seperate vs from our head, wherev-  
er being made fast by this holy Sa-  
cramēt receiued, we as louing mem-  
bers do depend.

And finally may knowe that we  
are fedde and refreshed by thy fleshe  
and pretious bloude, that washe  
therewith wee should not hereafter  
giue our selues to carnall pleasures  
nor feed vpon the leauen of malice  
and wickednes, but resisting thereto  
liue in all sincerity and truth<sup>k</sup>, as be

<sup>k</sup> I. Cor. 5. 8

becommeth such as do eate of the immaculate Paschall lambe, whose life is hid from thee<sup>1</sup>, but when thou <sup>1 Colof. 3. 3. 4</sup> shalt be reuealed, then shall we also appeare in glory.

For this blessed meate doth truly witnes that our bodies sprinkled with the vertue of thy quickning flesh as it were with celestially dewe, shall rise againe into immortality, and euerlasting glory.

Wherefore giue grace, that all thy Saints participating of the breade of eternall life, may be replenished with the fruition of thy blessed sight for euermore in thy celestially Paradise, Amen.

*Another thankesgiuing after  
the receipt of the holy  
Communion.*



Thanke thee, O Christ, Lambe of God, for offering thy selfe vpon the Altar of the Crosse to thy Father an offering <sup>a</sup> & a sacrifice of a sweete smelling sauour to God for our sinnes to reconcile vs vnto him; <sup>a Ephes. 5. 2</sup>

51 Cor. 11. 26

for certainty whereof, and confirmation of our faith, thou hast instituted on our behalfe, this holy Sacrament of thy supper, that as often as we receive the same, wee may celebrate thy memory<sup>b</sup>, and with thanksgiving remember the merite and fruites of thy passion.

I beseech thee, by thy bitter death, stirre vp our mindes, that by often receiuing this thine ordinance and institution, wee may consider how bitter a death thou didst suffer on our behalfe, and howe great the loue was, which draue thee to take so cruell and shamefull a death, to saue vs, & withall continually yeelde as we are bounde, heartie thanks vnto thee for the same, and after the like sort, answer to our power the vnspokeable good will by our good life, and carefull obseruation of the commandements, and may, when e<sup>r</sup> Galat. 6. 1 ther through frailty of our flesh, or by any other fault preuented, we fall runne by and by vnto thee by repentance, and through consideration of this new and eternall couenant touching the remission of sinnes, made with vs, be erected and vpholden vnto

to a liuely and constant hope.

O sweete Iesu, grant that being fast linked vnto thee by this holy misterie, I may receiue power and strength from thee, beleeuing thy promises and bee wholly addicted thereunto, without any doubting that so my conscience in feare and troubles may haue perfect consolation.

Suffer me not to be seperated from the members of thy body, which is the Church whereof thou art head<sup>d</sup>, *d Eph. 1. 22* fulfilling all in all, but grant, that *a- 23* bidding in thy word and kingdome, I may be without fault in the foundation, and without sin against my conscience, and walke worthy this Sacrament, forsaking viterly and renouncing the diuel and ail idolatry, *e 1 Pet. 2. 11* all vices and carnall desires<sup>e</sup>, which fight against the soule, For we can not be partakers of the Lords table, and of the diuels too<sup>f</sup>. *f 1 Co. 10. 21*

Make me also to remember, that by this Sacrament I am bound to do good vnto others.

For as many graines of corne doe make one loafe, and many grapes make one wine, so being many, yet

R3

are

are we but one loaf<sup>s</sup>, & one body  
 21 Co. 10. 17 in asmuch as we al partecipe of one  
 breade, and drinke of one cup.

Joine vs therefore together O Sa-  
 uiour of the world, at this common  
 banquet through the bande of loue,  
 that we may be fastened vnto thee,  
 our head. That as thou diddest dye  
 for vs, so we againe may not feare to  
 suffer, and to giue our liues for the  
 glory of thy name, that we be neuer  
 seperated from thee, neither in life,  
 nor death<sup>h</sup>.

*h*Rom. 8. 38

*;*I Cor. 12. 17

*&* 1 Ioh. 3. 16

Make vs also heartily to loue  
 one another, like the true and  
 liuely members of thy body<sup>i</sup>, that if  
 need require, we may giue our liues  
 for our brethren<sup>k</sup>.

*!*Augustine.

Suffer not concorde of mindes  
 to bee broken. For hee that recei-  
 ueth the misterie of vnity<sup>l</sup>, and keep-  
 eth not the bond of peace, hee doth  
 not receiue the misterie for him-  
 selfe, but a testimony against him-  
 selfe.

*—* Col. 3. 8

Giue grace therefore, that laying  
 aside all wrath<sup>m</sup>, fiercenesse, malici-  
 ousnesse and enuie, we may forgieue  
 one another, euen as thou forguest  
 vs, and beare one with another for  
 the



the better auoiding of strife, dissen-  
tion<sup>a</sup>, sects, and pernicious here-<sup>n</sup> 1Co. 1. 16  
sies.

Keep this thine ordinance and  
right vse of thy Sacrament amonge  
vs euermore, that this good worke  
and diuine ceremonie, may al-  
waies bee a note, and badge of our  
publike profession, whereby wee are  
knowne from pagans, and tokens of  
loue, confession and thankful-  
nesse.

Remoue away abuses and pro-  
phanations of this holy and sacred  
Supper, together with the horri-  
ble and idolatrous adorations in-  
uented by Sathan and his members,  
to the shamefull deforming of  
thy godly and goodly institution,  
but maintaine I humbly beseech  
thee, the true and vnpolluted  
vse thereof, till thy pleasure is to  
returne<sup>o</sup> in the cloudes to iudge. 1Co. 11. 46  
ment with greate power and glo-  
ry<sup>p</sup>, that it neuer bee out of remem-<sup>p</sup> Mar. 13. 26  
brance.

And last of all at our resurrec-  
tion from death, appoint vs pla-  
ces in thy heauenly Table, where  
wee may tast the newe wine in the

R 4 king.

q Mar. 26. 29 kingdome of thy father<sup>s</sup>, abiding  
 r Mar. 13. 20 with thine Elect<sup>r</sup>, Angels<sup>r</sup>, & blest  
 s Mark. 8. 38 sed Saints for euermore Amen.

### A Prayer for the sick.

**O** Almighty and merciful God,  
 father of our Lord Iesu Christ  
 which through corporall dis-  
 eases, both puttst me in minde of  
 my mortality, and also callest to re-  
 pentance, For thou wilt not the  
 death of a sinner<sup>s</sup>, but that he con-  
 uert and liue.

a Eze 33. 11

Vnto thee doe I cry O Lord re-  
 buke me not in thine anger<sup>b</sup>, neither  
 b psalm. 6. 1 chastise me in thy wrath, haue mer-  
 cy on mee O Lord, for I am weake,  
 O Lord heale me for my bones are  
 vexed.

My soule is also troubled very  
 sore, but Lord howe long wilt thou  
 delay? Returne, deliuer my soule,  
 O saue me for thy mercies sake.

c Iere. 17. 4.

Heale me O Lord<sup>c</sup>, and I shall be  
 whole, saue thou me, and I shall be  
 saued; for thou art my praise.

d De. 32. 39

Thou hast wounded<sup>d</sup>, and thou  
 wilt heale me, thou hast stricken, and  
 e 1 Sam. 2. 6 thou wilt cure, thou doest kill<sup>e</sup>, and

restore

restore to life againe.

Wherefore if this my sicknes be not  
vnto the death, helpe mee vpon the  
bedde of my sorowes. Turne the <sup>f pla. 41.5</sup>  
whole pallate of my weaknesse into  
ioy.

May it please thee O Lord, to de-  
liuer me from the pit of corrupti<sup>o</sup>.  
For the graue will not acknowlege <sup>Esa. 38.17</sup>  
thee, nor death confesse thee, but <sup>18,19</sup>  
the liuing, I say, the liuing will extoll  
thee for euer more.

O Lord heale me, that I may praise  
thee, al my life long, through my Sa-  
uiour, Amen.

Another prayer for the  
*sicke*



Christ Iesu sonne of the  
liuing God, our redee-  
mer, & our mediator for  
euermore in our weak-

heth, thou wentest about preaching <sup>a Matt. 4.23</sup>  
the glad tidings of the kingdome  
touching the forgiunes of our sinnes  
and curing euery sicknes, and euery  
disease among the people.

For thou hast truely taken vpon  
thee, our infirmities<sup>b</sup>, and borne our <sup>b Esa. 53.4</sup>  
paines

R 5

paines, for where sin abounded there

• Rom. 5, 20 thy grace did more abound.

Wherefore I pray, and most humbly beseech thee, be mercifull vnto me<sup>d</sup>, heale my soule. For I haue sinned against thee, strengthen it by the sweet comfort of thy Gospel, & confirm my faith, then, if it be thine heavenly pleasure, restore health to my weak body. If thou wilt thou canst make me cleane, onely do but speake the word<sup>e</sup>, and I shall be healed.

• Math. 8, 8

• Wis. 16, 12

For it is not herbes<sup>f</sup>, nor plaister that restore health, but thy word, O Lord, which healeth all things.

It is thou Lord, which hast the power both of life and death, thou leadest vnto deaths doore, and bringest vp againe.

But if it be more expedient for me to die then to liue, then deale with me according to thy will<sup>g</sup>, O Lord, and command my spirit to be received in peace, the which I commend into thine hands<sup>h</sup>, thou hast redeemed mee, O Lorde God of truth which liuest & raigest with the Father, and the holy Ghost, one God for euermore, Amen.

• Tob. 3, 6.

• Psal. 31, 3

# Another Prayer for the Sicke.



**O** Eternall God, wich art  
full of compassion<sup>a</sup>, and <sup>a</sup> psal. 86. 15  
mercy, slow to anger, &  
great in kindnes, thou  
forgiuest our faultes<sup>b</sup>, couerest our <sup>b</sup> psal. 32. 1  
sinnes, and doest not impute our ini-  
quities vnto vs.

Vnto thee do I bend my prayer,  
beseeching thee to pardon all my  
sinnes<sup>c</sup>, and to heale all mine infir- <sup>c</sup> psal. 103. 3  
mities. Saue my life from destruc-  
tion, and compasse mee about with  
mercy and louing kindnesse.

For thou art the G O D of my  
saluation<sup>d</sup>, mine helper, in thee hath <sup>d</sup> psalm. 9. 10  
mine heart trusted. Despise not the  
works of thine owne hands<sup>e</sup>, neither  
suffer him to perish whom thou hast <sup>e</sup> psal. 138. 8.  
created and redeemed,

O Christ, Lamb of God<sup>f</sup>, which <sup>f</sup> Iohn. 1. 29  
takest away the sinnes of the worlde  
and walhest vs from al our offences,  
by thy precious bloud<sup>g</sup>, increase my  
faith<sup>h</sup>, that firmly I may apprehend <sup>g</sup> Reuel. 1. 5  
the saluation promised. <sup>h</sup> Luke. 17. 5  
Blesse  
thou my soule at her departure  
from



*Another Prayer.*

from the body, that euermore I may  
reioyce with thee.

*i*Joh. 14. 26

And holy ghost eternall God,  
which art the best comforter <sup>i</sup> in all  
extremities, be thou present, I beseech  
thee, at the houre of my death, and  
impart thy sauing health vppon  
me, that my heart do not faint, nor  
be troubled, *Amen.*

*Reuel. 7, 12*

Praise, and glorie, and wisdom, and  
thanks, and honour, and power,  
and might, bee vnto our  
God for euermore,  
*Amen.*

A viewe of the prayers  
*as they orderly st and in*  
this booke.

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To

*To the Reader.*

**B**E it from thy mind (good Reader) to thinke that because we haue applied these prayers vnto certaine daies, wee would therefore haue thee to tye thy selfe alwaies vnto the maner which we haue prescribed and neuer either to violate or omit the same, to do so wee iudge it foolish, superstitious and wicked. But wee wish thee in the feare of God to vse our labours to thy spiritual comfort, and commodity, and as we haue set downe (as duty bindeth) a dayly praier for our dread Soueraigne and gracious King, so we thinke the rest or the maior part of them necessary to be vsed, if they could be, every day. Wherefore as occasion and time doth offer, pray in the name of Christ, and obserue that order which thou knowest best to keep thee in the feare, and fauour of almightie God.

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Thou hast  
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*Deſire*



*Desirest thou to escape ex-  
treame miseries and  
damnation?*

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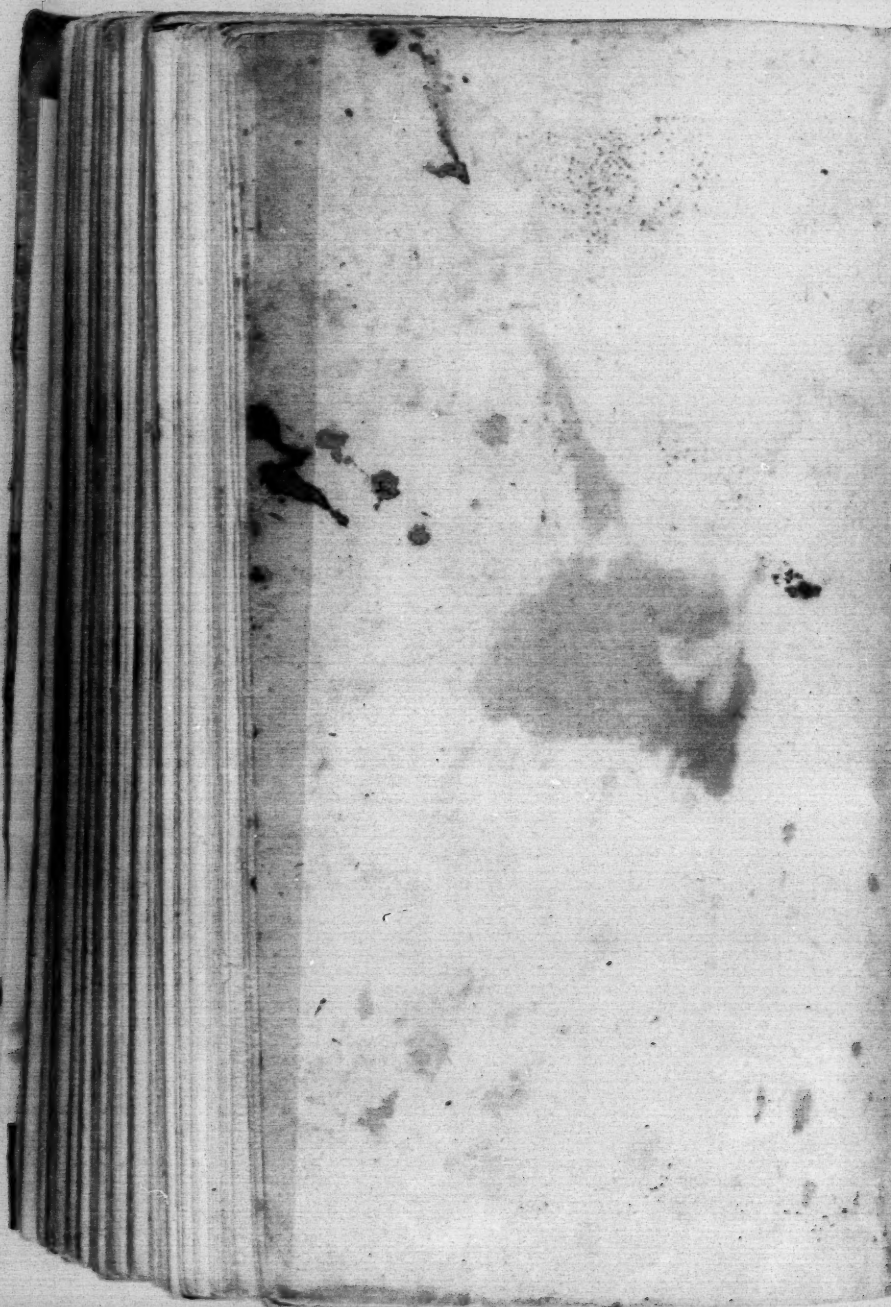
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